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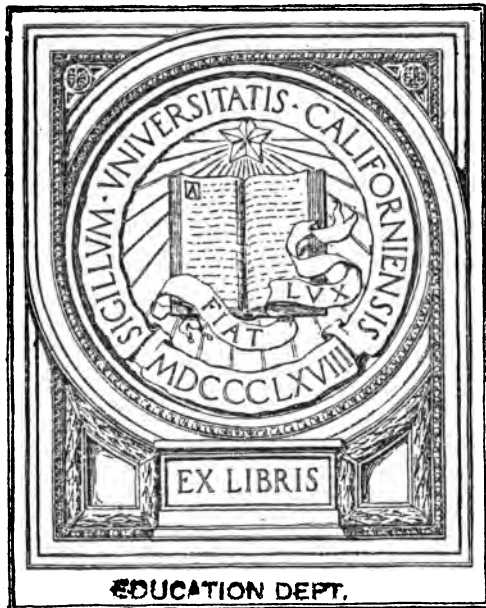
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• AN OUTLINE •  
OF  
METHOD IN HISTORY  
—  
• KEMP •

*C. C. Van Liew*  
*Cal. L. 40*

IN MEMORIAM

C.C. Van Liew



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AN  
OUTLINE  
OF  
METHOD IN HISTORY

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BY  
ELLWOOD W. KEMP  
*Professor of History in the Indiana State Normal School*

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TERRE HAUTE, IND.  
THE INLAND PUBLISHING COMPANY  
1897

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IN CONNECTION WITH

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*To the history students*

*of the Indiana State Normal School, who have been  
my faithful companions during the past ten years in  
the search for historic truth, and for the best method  
of imparting it to pupils,*

*I dedicate this book*

543090



# TO MY ALPHABET

*"History is humanity, becoming and being conscious concerning itself. \* \* \* \* History is Humanity's Knowledge of itself, its certainty about itself. It is not 'the light and the truth' but a search therefor, a sermon thereupon, a consecration thereto. It is like John the Baptist, 'not that Light but sent to bear witness of that Light.'"*—DROYSEN.

---

*"History is the accumulated experience of the race."*—JUDSON.

---

*"A man's reach should exceed his grasp,  
Or what's a heaven for."*—ROBERT BROWNING.

## PREFACE.

---

The thought that has guided me in the preparation of this book is not that "there is just one right way to study and teach history and that is *this* way." Nor do I think that whatever is, is wrong in the history work as it exists at present in the public schools throughout our state and country. My close touch with teachers both in class-work, and in institutes throughout the state, makes me recognize that there is a *growing sum* of valuable instruction in history amongst our teachers, as well as a clearer apprehension on the part of trustees and school officers in general of what material must be supplied to both pupil and teacher in order to secure anything like satisfactory results. Where poor history work prevails, it is, frequently, because of conditions which are largely beyond the immediate control of any one teacher. But while recognizing the excellence of the work of many teachers, I am as fully aware that there is yet in our schools a great deal of aimless, lifeless, and worthless turning the crank of the history-mill.

It is the desire to give a little assistance to those who are already doing well, and to stimulate those who are doing badly, to better effort, that has prompted the publishing of this outline.

In the preparation of this book I have tried to keep constantly in mind both the teacher and the pupil, and the different *grades* of both teachers and pupils.

As to the experienced and progressive teacher, whether in American or General History, I hope he may find something of help in the "General Introduction" and the five chapters immediately following. And for the teacher who has had no experience, or very little, I have thought it best not only to state the thought in general, and then outline it, but also to give in each grade up to and including the sixth an ordinary lesson in way of illustration of the roads and by-ways the pupils in the lower grades may travel.

As to the pupils of all grades, I have aimed to keep in mind that they are like the Athenians, always eager to hear some new thing. *And the one idea of the whole course has been to present it so that the teacher may feed this natural love in the pupil for new things by constantly presenting OLD things in NEW RELATIONS.* Children are always delighted to see new relations; and the new things which will most delight them will not be *absolutely* new and *disconnected* ones, but old ones reaching out into ever widening wave-circles of relation and connection, uniting age to age, and playing like a shuttle through the complex web of society, giving it variety and interest. The child through picture, and story, and biography, and poem, and novel, and finally through the various grades of history books, from the simplest to the most abstruse should *create a picture in his own mind* of the long march of the ages, as mankind has gone forward seeking for happier and freer conditions for himself.

In conformity with the fundamental principle of the learner's nature, so well expressed by Herbert Spencer, that "there can be no correct idea of a part without the corresponding idea of the correlative whole," I am led to believe that the best work in American History in our public schools will be that which follows and is based upon a general view

of the current of European history from its early beginnings down to the time of the discovery of the New World. To begin the study of the development of our history with 1492, in the first grade, and to continue it throughout the eight grades, I believe, will not result in giving as correct, rich, and valuable a view of our own country's development as to have *lengthened the pupil's view* by presenting the broad outlines of the general historic movement in the earlier grades, and by this means enabling him to see, more or less clearly, *that the discovery of America, and its subsequent institutional development was the fruitage of a seed which lay deep in the historic soil of Europe.*

By taking the other course, that is, by beginning the study of history with the discovery of America, his view must of necessity be *too short and too narrow* for him to get that great benefit which will arise from being able to *compare the life as he sees it in his own country, with that which he had observed in others.* By such a course he is left without a ray of light falling back into the two or three thousand years of universal history out of which his own history grew. If this be his introduction to history, for all practical purposes he might as well be taught that the Universe was created in 1492, or at any rate that man appeared on the earth about that date, on the western coast of Europe, with sails set for the New World, that he then crossed over to America, and that since that time very little or nothing has been heard from Europe.

These considerations have led me to follow the trail of more experienced discoverers in this field, and to present an outline in which the work of the first six grades is intended to give a broad, but truthful view, so far as it goes, of universal history down to about the time of the discovery of

America. The seventh and eighth grades then *follow these ideas in their further development under the new conditions in America up to the time of their enlargement into the present American institutions.*

As to the value of an outline in history, every genuine teacher, who has had experience, knows that it, like a text-book, is nothing more than a tool. And like a tool, in the hands of an artist it may produce artistic results; in the hands of a bungling workman it will likely result in a botch. This outline is intended to suggest only general lines of thought and method, and by doing so, to assist the live teacher to extend the same lines, or shorten them according to the necessities of the case, and to weave in such inner lines of thought and feeling as will impart unity, life and symmetry to the history work as the tendons, muscles and blood give unity, symmetry and vitality to the body. If the suggestions made herein help to make clear, and foster the idea *that history is the growing life of the race*, and that the *seeming decay* of peoples and institutions is *death* only in the sense that the falling leaves of the autumn is death,—though *these leaves make a richer soil for a more abundant growth*, and with the returning life of the springtime are *lifted up again in leaf and limb, fruit and flower*,—if it lead some to see life, order and unity in history who have hitherto seen nothing better than the tiresome turning of the memory-mill as it ground through juiceless, disconnected facts—if it give a little wine of life to that study which, along with literature, is preeminently the study of human life in its unfolding and aspirations, with its strong pulse-beats as it struggles on in its efforts,—if it accomplish these ends in any degree, I hope I have not wasted my time in writing it.

I am under obligations to numerous friends for assistance,

suggestions and encouragement, among whom are Professors Howard Sandison and A. R. Charman, of the Department of Mental Science and Methods, in the Indiana State Normal School; Dr. Chas. R. Dryer, of the Department of Geography in the State Normal School, for valuable material on the relation of geography to the growth of cities; and Misses Gertrude Robinson, Laura Ray and Kate Moran, Critic Teachers in the Training School Department of the Normal School. I am especially indebted to Miss Kate Moran for detailed outlines in the earlier grades of work. Her practical experience in these grades has enabled her to render me invaluable assistance in the preparation of the outline, and at the same time it confirms me in the opinion that the general theory upon which the outline is based is practicable in daily school-room work.

E. W. K.

TERRE HAUTE, INDIANA, August 1st, 1896.

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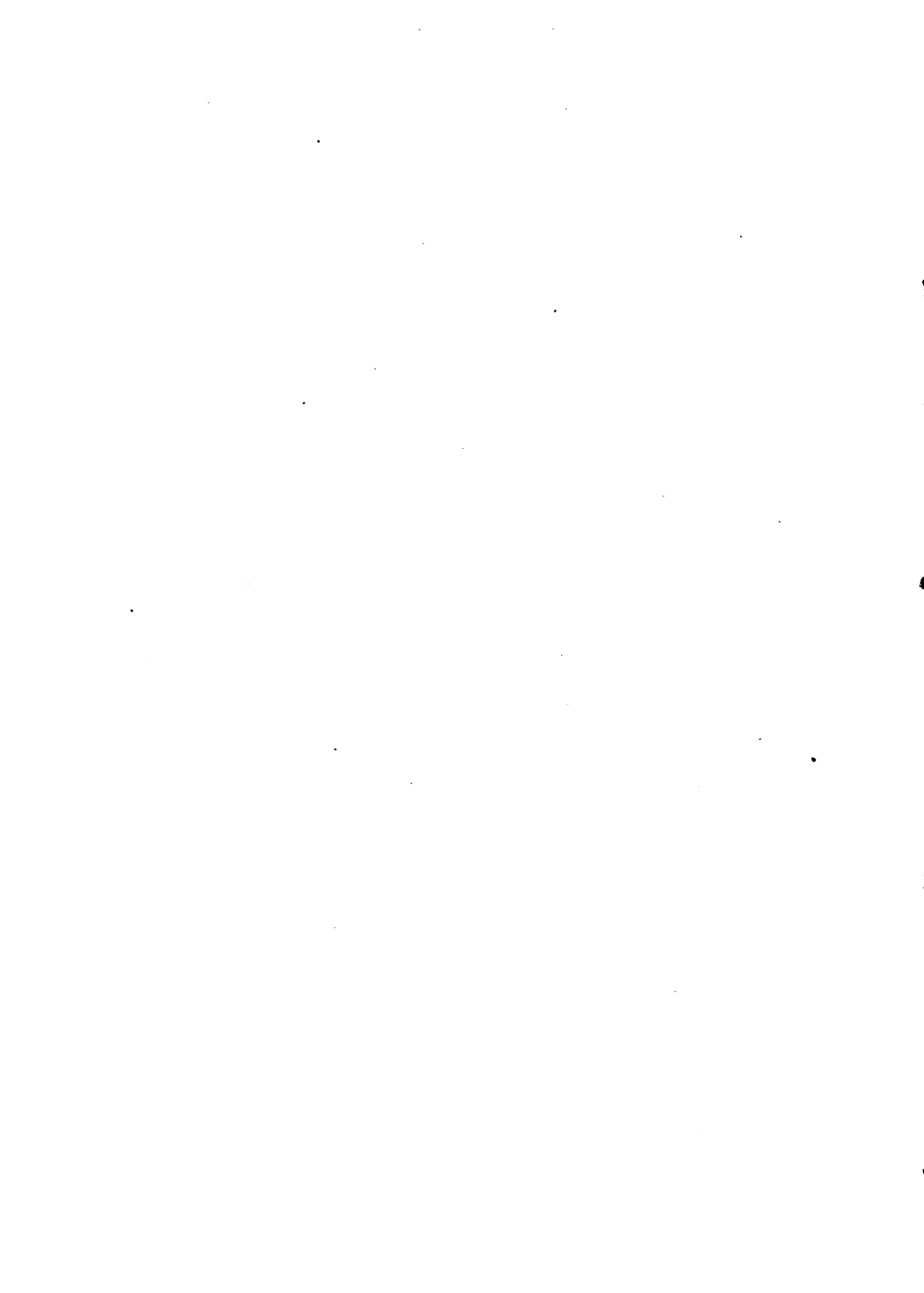
#### NOTE TO THE SECOND EDITION.

This new edition of the Outline is enlarged by the addition of a chapter on The Use of Biography in History, which it is hoped will be of value in all grades of work, but of especial value to the teacher of history in the primary grades.

The author cannot sufficiently thank those who have used and examined the book for the favorable reception they have given it. He further acknowledges his debt to those who have made valuable suggestions on several points.

E. W. K.

May 1, 1897.



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## PART I.

# The General Theory.

*"Progress, man's distinctive mark alone,  
Not God's, and not the beasts'; God is, they are,  
Man partly is, and wholly hopes to be."*

—ROBERT BROWNING.

---

*"Progress is the organic principle of history."*—TURGOT.

---

*"The greatest lesson written on human history appears to me to be that of progress, consisting above and before all things,—not in our ever-advancing insight into the laws of physical nature or the laws of comfort, but in our deeper apprehension, as the ages roll on, of THE SACREDNESS AND WORTH OF MAN AS AN ETHICAL BEING ENDOWED WITH VOLITION, CHOICE, RESPONSIBILITY."*

—LILLY.

## INTRODUCTION.

## General Historic Forces by Which History Moves Forward.

Every scholar knows that physical science has made a wonderful advance in these last fifty years. Its advance has been so great that very much of what was thought to be true a half a century ago has now become to us a curiosity,—sometimes a half antiquity. But the beauty of it is that science is making all this antiquity tell its tale. Every bit of earth is questioned as to how it came to be what it is, and by the time geology and conchology, and physiology and a hundred other sciences have gotten through their questions and hypotheses we begin to see in a spoonful of earth a long, rich story of *how* it came to be what it is; and, in short, its tale is that no single force, but a thousand, and no single age, but ten thousand, have wrought it out to its present estate.

This *scientific spirit* of organizing the movement of nature so as to indicate the *law* underlying it, has passed beyond the bounds in which it originated and has taken firm hold of the whole field of *humanity*, with the purpose of exhibiting the *laws which underlie the process of its development*.

The fruit of this recent historic spirit has been to elevate history to a place where it may fairly lay claims to the title of *science*.

*The general scientific spirit of the age.*

*Out of the general scientific spirit has arisen the spirit of historical investigation.*

*Gradual and  
organic devel-  
opment of  
society.*

Man has been seen to be an antiquity; and the story of his evolution is becoming a much more rational and connected one than it was a half a century ago. Civilization is seen to be not a series of disconnected dots, but a line,—very dim and colorless at first, but ever enhancing in size and color up to the present time. And it is by as clearly as possible understanding and imagining this unbroken line, this “connective tissue” of civilization, that we are able to see in man of *to-day*, the reflection of a rich and complex picture of numberless forces which have put their hand upon him, and left their impress from the first dawn of history down to its present clearer day—a day illumined by historical investigation and impartial criticism which have greatly dispelled the mists of ignorance, superstition and prejudice which had gathered about it of old, and have made possible the discovery of the unity of history and its development according to a principle or law.

*Historic  
forces  
defined.*

But this picture is so complex, the many hands which have wrought upon it have been so cunning and our view of it is yet, at best, so dim, that it would be far from the truth to say that we have yet caught much more than the *outlines* of it, and so in speaking of historic forces, little more can be hoped than to give in a very general way such a broad sketch as will serve as a basis for more detailed explanation and illustration in coming chapters.

By *historic forces*, I mean, in short, those forces

## INTRODUCTION.

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which have acted in cementing mankind into society; those agents either physical, or mental, which have tended to give groups of mankind like physical and mental natures, so that they would work in unison and establish *nations*. I do not mean by historic forces merely forces which act *between man and man, directly*, and grow directly out of his spiritual nature, as love, justice, beneficence, and the like, but also forces which act *upon man, indirectly*, as climate, soil, natural productions, and all those circumstances of *physical nature* which have in anywise tended to advance, retard or stagnate the social movement of man,—that movement which has expressed itself in institutions, in business society, state, church, family, and school.

The question may then be set out in this way:—If we can get our imaginations to picture a time when man, in the rough, so to say, was without that diversity of physical and mental character which we now see him possessing, what forces first seized him, and how did they work, and what second, and so on and on through the ages from the “night of time” to the present.

I confess that this picture stands in my mind somewhat in dark shadows. But whether the picture is dim or definite in our minds, we can clearly enough see that there have been forces which etched their way into the skins of men and made some black, others white, and others yellow; made some jaw bones one shape, and some another; some skulls flat, and some arched like a dome. And

*Primitive  
man.*

*The forces  
which  
molded  
him.*

*How did the  
forces work in  
making races  
and  
sub-races?*

having done this, either these forces went on in their action, or other forces came in, or both, and broke these great races up into ever smaller and smaller portions.

Did the force or combination of forces, which made a group of white-skinned people, also break up that group into diverse Hamitic, Semitic, and Aryan whiteskins—if so, how? And having advanced so far, how did the force take one of these branches, say the Aryan, and make Greek, and Roman and Teutonic Aryans—all having much diversity of character; or, to proceed, how was the Teutonic character molded into German, English, and American Teutonic groups,—and, further, what has formed the Eastern type, the Western type, and the Southern type of American character. What made the Yankee, the New Yorker, the Buckeye, the Hoosier? What made a score of tribes of North American Indians? Why, in the same general environment, did they not all belong to a single tribe, and possess the same language, customs, and gods?

What I have briefly indicated as the ever-contrasting power which created smaller white groups, could be sketched likewise in the yellow race or the black; with the difference that in neither of these races has there been the same flexibility, for some cause, and hence not the same degree of variation in the contrasting groups.

It is clear enough, then, that there has been working a force or a combination of forces, which has produced certain great physical types and

## INTRODUCTION.

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certain great mental types. And having done this, immediately produced an offspring from these which were in certain particulars like the ancestor, and yet just as surely in certain particulars unlike the ancestor; and the question is, what produced the type, either physical or mental, and what produced the variation from the type.

First, a word as to the formation of the great contrasting physical groups:—the white, the black and the yellow. Whatever force or forces did this work it was so thoroughly done,—the colors were so deeply ingrained that they are now practically indelible. And so energetic was this agent in very primitive times that its work of making the great races has been practically accomplished. Since *history began* it has been quiescent, or at any rate, if not quiescent its work is so imperceptible that it cannot be seen; that is, there seems to be nowhere in the world a force now at work making a race so dissimilar from those we are acquainted with, as the black is from the white, or the yellow from the black. There seem to be slight variations gradually and slowly developing *within* the great races—but there seems nowhere to be developing a blue race or a scarlet race for example. And as I have said, it seems most probable, so far as scientists have been able to study the matter, that the races were as marked and as sharply contrasted when the first gleam of history catches them as they are to-day.

Sir John Lubbock says that paintings on the

*In man, offspring always partly like and partly unlike the ancestor.*

*Powerful action in early times of forces which formed race-marks.*

*These marks are firmly fixed.*



Wallace's  
theory as to  
race-making.

Egyptian tombs certainly as old as 2,400 years B.C., show the Negro, the Egyptian and Arabian types as distinct as they are to-day. In historic times, when a given type is changed from one set of physical surroundings to another, very little has been accomplished toward modifying the *essential nature of the type*.

It is said that the pure negro of our Southern states has not changed a jot from the negro in the African jungle in physical appearance. And so, numerous examples could be produced to show that these great race marks are so deeply cut that in civilized times it has not been possible either to erase them or to take any observations by which science is able to adequately explain what forces produced them. The theory propounded by Wallace is, stated concisely, that physical environment acting through unknown ages, and being probably much more powerful in ancient times than it is now, and also acting upon man at a time when his nature was vastly softer than it now is, was able to eat in deeper, and make a vastly stronger imprint than any thing which we have seen in historic times. He maintains, that the work of *race-making* in the broad sense was accomplished while man was yet in the animal and savage state. But when man advanced to the state that he could build a house and weave cloth to protect his body, and tame animals, and sow seed so that his food might be the *same*, though his abode *changed*,—in fine, when his *mind* came to

*Mental forces.*

his assistance he began, feebly at first, but with growing strength to set a limit to the power of nature over his *body*. But by the same token he began to take leaps forward in *mental strength*. The more his *mind grew* the *less* his *body changed*.

Wallace refers to that "subtle form we term mind" in these eloquent words:—"With a naked and unprotected body *this* gave him clothing against the varying inclemencies of the seasons. Though unable to compete with the deer in swiftness or the wild bull in strength, *this* gave him weapons wherewith to capture and overcome both. Though less capable than most other animals of living on the herbs and the fruits that unaided nature supplies, *this wonderful faculty* taught him to govern and direct nature to his own benefit, and make her produce food for him when and where he pleased. From the moment when the first skin was used as a covering, when the first rude spear was formed to assist in the chase, the first seed sown or shoot planted, a grand revolution was effected in nature, a revolution which in all previous ages of the world's history had had no parallel; for a being had arisen who was no longer necessarily subject to change with the changing universe—a being who was in some degree superior to nature, inasmuch as he knew how to control and regulate her action, and could keep himself in harmony with her, not by a change in body, but by an *advance in mind*."

*Mind's struggle with and triumph over obstacles.*

Up to this point I may have succeeded in get-

*The two great  
historic  
forces.*

*How great is  
the physical  
factor in  
history?*

ting the question stated and sketched till it will be seen that the forces which tend to cement men and organize them into like-looking, like-thinking, and like-acting groups are *physical forces* and *mental forces*; and it is strongly implied by Wallace that the physical forces principally acted in prehistoric times, and the mental principally in historic times. But this conclusion would not meet with universal approval. When one who has long trained his mind to thinking in physical science, turns aside and tries his hand at explaining social phenomena, he seems quite likely to exalt the power of physical environment unduly. To this class probably belong men like Draper, Buckle, and Grant Allen. A quotation or so will serve to illustrate—"If the people who went to Hamburg," says Grant Allen, "had gone to Timbuctoo, they would now be indistinguishable from the semi-barbarian negroes who inhabit that central African metropolis; and if the people who went to Timbuctoo had gone to Hamburg, they would now have been white-skinned merchants driving a roaring trade in imitation sherry and indigestible port."

Even a writer of such marked ability and broad reading as Buckle has so riveted his belief in the absolute power of physical environment to control history that some of his statements seem almost absurd to even the ordinary student of history. I make the following quotation from Vol. I., p. 42, of his *History of Civilization*.

"The Arabs in their own country have, owing

to the extreme aridity of their soil, always been a rude and uncultivated people; for in their case, as in all others, great ignorance is the fruit of great poverty. But in the seventh century they conquered Persia; in the eighth century they conquered the best part of Spain; in the ninth century they conquered the Punjab, and eventually nearly the whole of India. Scarcely were they established in their fresh settlements when their character seemed to undergo a great change. They, who in their original land were little else than roving savages, were now, for the first time, able to accumulate wealth, and, therefore, for the first time did they make some progress in the arts of civilization. In Arabia they had been a mere race of wandering shepherds; in their new abodes they became the founders of mighty empires,—they built cities, endowed schools, collected libraries; and the traces of their power are still to be seen at Cordova, at Bagdad, and at Delhi.”

Now, if Buckle is right in assigning the great change in Arabian character to a change in physical environment *alone*, why has not a similar change been wrought in the character of the Turk, since he left the barren steppes of Asia, and seized as rich a spot as there is on earth,—the great peninsula and its environs which all civilized Europe has looked at, and longed for for centuries past?

And what caused these Arabians to *leave* their barren plains? There were no great geologic convulsions, no earthquakes, no change of climate

*Illustrations  
of the power  
of physical  
environment.*

*Was the  
Arabian  
character  
changed  
because of a  
change of  
physical sur-  
roundings?*

to set them to the task of conquering from the Pyrenees to the Ganges; no sudden change of physical environment in their own country to set them upon the thought of founding empires and establishing libraries.

*Influence of  
Mahomet over  
the Arabs.*

Rather than the cause assigned by Buckle, it is, to me, vastly more probable that the Arabians were inspired to break the yoke of the customary life they had been toiling under, by the genius and craft of Mahomet. If Mahomet had fallen in the first battle when he started forth to force his religion upon the then known world, is it likely that the Arabians would have become the torch bearers of civilization to the far East, or kept the silver lamp of learning trimmed, and the flame bright through the dim ages of mediæval Europe? The change in Arabian character requires not so much a *physical* as a *metaphysical* explanation. One force, at least, which wrought so powerfully upon it was the *spirit of a great man*. It is no doubt true, however, that the fruit of this great genius would not have been so abundant on the barren plains of Arabia, as in the rich valleys of the Ganges, and the Guadalquivir.

*Greeks and  
Turks in  
same envi-  
ronment.*

Or, again, take the example of the Turks in Greece. The same blue sky has been for centuries smiling above the Turk, which smiled above Homer, Pericles, Æschylus, and Aristotle, but it seems to have lost its power to produce a Homer, Phidias, Aristotle, or Sophocles, *out of Turkish material*.

Better than the view that *merely* physical en-

vironment produced the Greek character, is Freeman's statement that, "The Greeks in no other land, and no other people in Greece, would have been what the Greeks were in Greece." The doctrine of the *relation of man to his environment* is tersely summed up in the statement of the little man living on the small island of Seriphos, and the rejoinder made to him by Themistocles, when the former said to the great Athenian statesman, "You would not have been a great man if you had been born on Seriphos," and Themistocles replied, "And *you* would not have been a great man if you had been born in Athens." And yet, although the Athenian environment must have been rich soil in which greatness might grow, it did not make all Athenians great like Themistocles. With the great men there was also a large sprinkle of small men.

These illustrations are sufficient to hint that very dissimilar men are found in similar physical environment, and very similar men are found in dissimilar physical environment; and, while it is not intended to deny that soil, climate, food, mountains, and the like have *marked* effect in changing aims, habits, aspirations, occupations and possibilities of life, it is, as I think, not true that these are *the only* forces and, perhaps, not the *principal* forces in molding and determining the evolution of society, and shaping its beliefs, manners, customs, laws,—in short, its *institutions*.

Thus far in the discussion of *historic forces* the chief ideas set out have been (1) that these forces

*The spiritual environment of Athens.*

*Great men in poor environment; small men in good environment.*

*Spiritual  
factor.*

are two—*physical* and *spiritual*, and (2) that physical forces act upon human history with a *relative* and not an *absolute* power; *i. e.*, in *early times* they were all but the master of man, in *recent times* man is largely the master of them. Not denying the ceaseless and subtle pressure of physical nature upon both the physical and mental life of man, it is only when *nature* is viewed as *part* of the *material out of which man builds his history*, and when the *mental power of man is viewed as conquering nature*, that the true function of the physical world in the historic movement is seen. This naturally leads to the consideration of the second chief force in human evolution, namely, the *spiritual factor*.

*History is a  
continually  
accumulating  
sum of  
experience.*

One of Comte's profound aphorisms is that "the empire of the dead over the living increases from age to age." And this put in plain words means, as I understand it, that the sum total of the life of the past grows greater and more powerful from generation to generation, and more completely determines from age to age what shall be the nature and direction of the *life of humanity* both in the present and in the future.

I doubt if any one of us has a full realization of how it was in that poor, dim, and barren time which we speak of as pre-historic times. How little there was of *past* to these men in the way of tradition, monument, literature, religion, or organized science.

These men could not count more than three. They had moral ideas no higher than the present

Andaman or Fiji Islander. They had none of the ordinary comforts of life. Their religion was the most monstrous superstition. Their science was an anxious watching for omens, and a cringing dread of the wrath of the gods which the omens betokened. There was little "*empire of the dead over the living*" in that feebly intellectual, moral and social age. Mankind was mainly enveloped in, and shackled by, an awful nature which, in his ignorance, he trembled before, and could not understand. Instead of describing him as Pope has done in a finely imaginative line,—

"Wild in wood the noble savage ran,"

it were no doubt less poetic, but certainly more truthful to say, alone in wood, *the cringing savage crept*. But from that time to this, every tradition, idea, song, monument, book, scientific generalization, invention, law and creed has been grooving deeper and deeper the channel in which the institutions of man must run; and every age strengthens in an increasing ratio the despotic sway of the past over the present as well as the future.

Now, the question which I am still trying to set out is, how has this progress from age to age been won? *What are the historic forces which push man forward?* Just as it possibly was seen that persons who have been principally employed in the study of organic life, frequently *over-state the effect of physical environment* when they try to explain social progress, so it may be true that metaphysical writers go too far in ascribing social pro-

*Meager experience of man in primitive times.*

*Strength of the spiritual force in history.*



Whately,  
Maine, and  
Fiske on  
progress.

gress to an occult tendency inherent in human nature. Thus, Dr. Whately says that "civilization is the *natural state* of man, since he has evidently a natural tendency toward it." In the same sense and with equal reason we might say that man evidently tends to old age and dim-sightedness, and therefore old age and dim-sightedness are his *natural state*. Sir Henry Maine reminds us in his treatise on "Ancient Law," p. 24, that "the communities which have attained to a conspicuous degree of civilization constitute a numerical minority of mankind," and John Fiske says: "Far from being *universal* and *necessary*, progress has been in an eminent degree *contingent* and *partial*." He further observes: "The theological habit of viewing progressiveness as a divine gift to man, and the metaphysical habit of regarding it as a *necessary attribute* of humanity, are equally unsound and equally fraught with error." If I correctly interpret these authors, they mean at least this much: that there is no universal force in humanity which will of *itself* push humanity forward; and this, history as well as common observation seems to prove to be true. These eminent scholars apparently do not mean to say that there is an utter absence in any people of a desire or tendency toward progress, but simply this: There must be *two great factors* for progress, (a) the nature of the spirit to grow, and (b) such physical and mental conditions as make possible the realization of that tendency in practical institutional forms.

The North American Indian seemed when found here four centuries ago, and seems yet to have little inherent power of progress in himself. All Polynesia can do nothing *unaided*, and little worth counting, with all the reinforcement which has come from without. All the Oriental world has in far-away times progressed some, but whatever spring pushed it forward *then* has lost its elasticity *now*.

*Power to progress in Indians, Polynesians, and the Orient.*

It is not intended to say that there are people who have not progressed at all, but simply this—that it is not easy to see how one can show progressiveness to be due merely to an *inherent human tendency*; for the majority of people to-day, for example, are not *progressive* but *stagnant*, as we use those terms relatively.

But leaving aside as untenable the attribute of *continual progress* assigned to all men, does it belong to some particular men? I have seen many times this attribute given to a particular race of men. I think we may all have heard that the Aryan race had from the beginning, and retains yet the seeds of permanent progress. And we have so frequently run our eye along the line of Aryan progress stretching from the harbor of Piræus to the harbors of Liverpool, New York and San Francisco, from Homer to Shakespeare and Goethe, from the field of Marathon to that of Gettysburg, from Pericles to Lincoln, from Plato and Aristotle to Locke, Kant and Emerson, from Archimedes to Faraday and Darwin—I say that we have become so accustomed to viewing this

*Progressive power in the Aryan races.*

blooming and fruitful field of Aryan culture that it takes a special effort not to say that in the Aryan veins runs a blood which will forever make for progress. But if we should forget and say this, we would leave out of account tens-upon-tens-of-millions of Aryans who are to-day as *slavish* and *stagnant* as is the Mongolian race, and have been so in the main, almost since the first gleam of history. It is only the Western Aryans who are progressive; all the Oriental Aryans advanced to a given point and then inextricably stuck fast.

Now, if it be thought there is any truth in these statements they will go to show that those who attribute progress to a *universal human endowment*, or those who narrow it and say that permanent progress is an *inherent race endowment* and belongs to the Aryan, are in error as much as Buckle, Allen or Draper, who attribute progress almost wholly to *physical causes*.

*Two factors  
necessary for  
progress.*

It will thus possibly be seen that neither the one nor the other working *alone* will adequately account for the diverse phenomena of historic progression. Nor when they cooperate do they *always* endow the community with the power of *permanent* progression. But perhaps it is true that no progress can result without *both* the *physical* and the *mental forces* acting upon and within the community. When these conditions are present and progress does *not* result it is because the community is unable to conform itself to the spiritual and physical circumstances which surround it. Climate, soil, coast line, mountains, natural pro-

ductions, superstitions, traditions, creeds, literatures, political and ethical ideas—these are types of the mighty forces which *unceasingly play on the community, and they are all, and especially the mental ones in a constant state of progressive change.* Now, whether any given community will become stereotyped, like China, or enslaved, absorbed, or utterly destroyed, as is rapidly becoming the case with the modern savage, or go on prevailing, conquering, and “bestriding the earth like a Colossus,” will depend upon its ability to keep itself in equal balance with the sum-total of its environment, both physical and spiritual. If the community, or race, or nation, will prevail it must *change as the environment changes*, and strengthen as the environment enlarges and grows more complex. The stern law of natural selection and the “survival of the fittest,” rules as unalterably in the evolution of mankind as it does in the organic world.

*“Survival of the fittest” in history.*

Although I cannot, for want of both space and material, work it out in detail, yet I can dimly see how it must have been in prehistoric, and just after prehistoric times, that thousands of little tribes, and scores of tribally-organized empires, like Egypt, Assyria and Persia perished from the earth. In that primitive time, as I have said before, people were savage. They had infant intellects and giant passions. They could not be controlled by reason till their intellects had been strengthened and their passions subdued. They were isolated, hostile, revengeful, nomadic. Social

*Weak intellects and strong passions of savages.*

and moral chaos held carnival. Caprice and monstrous ignorance ruled their wild, unreasoned movements.

Carlyle graphically says: "The ultimate question between any two men is, 'Can I kill thee or canst thou kill me.'" This was certainly vastly more literally true in that time than now.

*Arbitrary  
rule necessary  
in early  
society.*

This bare sketch of the spiritual factors which dominated the early time will enable us to dimly see that the greatest need of that *unstable* time was *fixity*. Civilization could not even start until some strong *mind* rose above the warring, chaotic tribal mind and held it in awe and *blind obedience* till in a later time each individual might think and choose for himself. The bread of life of that time was a *rigid fixed law*; and the *truly great man* of that state of society was not he who appealed so much to the reason of the individual and sought what *we* deem the highest fruit of civilization—personal freedom—as he, who, *through superior force*, both physical and mental, molded society into a *uniform mold*. The *individual* was *submerged* in his *clan* or *tribe*,—his religion, his social life, his political life, so far as he had any, were tribal, not individual. Such tyrannical, customary life as this would be intolerable bondage to the modern Anglo-Saxon in whom that *all-triumphing force of mind* has risen till it lords it over not only man's brutal passions and instincts, but over ocean and mountain, and well-nigh over space and time; but this seeming *tyranny* was freedom to that semi-savage crea-

*Individual  
freedom  
neither con-  
ceived nor  
possible in  
early times.*

ture who from fear of the tribe around him, from fear of the awful forces of nature, from fear of the wrathful gods, was whipped from one painful place and mental state to another by every passing gust of passion. This sketch of man from his almost brutal state—when he was without laws, or institutions, or organization, or science, or common sense—up to the stage of his tribal organization, is intended to show (1) that in the infancy of the race man lay in the arms of nature, but (2) as man learned to subdue his passions and combine with his fellow-men he was enabled to assert a *partial mastery and lordship over nature*.

*Man has grown from servant to master of nature.*

From this it may be seen that "the influence of physical forces on human life is not absolute but relative. \* \* \* The historian of man must take careful account of the complex constitution and relationship of man, and trace how his history is influenced both by God and nature, both through *spiritual* and *physical forces*."\*

Macaulay says: "You cannot direct an army by a debating society," and so I think it must be at least partly plain that, at one time in civilization, the mental condition of man was such that discussion, choice, parliaments, freedom of religion, and the like, would have been the greatest folly—or even more, they would have been utterly impossible; for, to have a parliament of politics or a parliament of religions implies long training in intellect and long restraining of passions. When this is attained the interchange of opinions may

\* Flint.—*Philosophy of History in France*.

*Various  
stages of prog-  
ress ruled  
by various  
forces.*

proceed with freedom and tranquillity.\* But to lift an age or a race having the slenderest endowment of mind, and the strongest endowment of brute force, immediately, by the lever of free choice and free thought, would be no easier than to lift a mountain with a lever but no fulcrum. In so far as there is any truth in these statements it will follow that despotic rule, in primitive times, when one man was king, and priest, and demigod, and judge; that superstition which gave sanction to this despotic sway and held all to a common custom through fear of displeasure to the gods, if the established order be changed; that slavery and caste which destroyed and limited the area of freedom,—that all these had great social functions to perform in the age of savagery. These were the daily bread of strength, and there need be no out-of-the-way wonder about it; for the *truer and finer mental forces* would have been *less powerful*, or rather savage men would not and could not have conceived them; and thus, *Providence in order to gain its end makes use of the passion which will be effective for the time*, although that be a brutal passion, and one which will lose its influence as *mind and morality progress*;—

“And the thoughts of men are widened with the process of the suns.” †

*What ad-  
vances one  
stage, retards  
a succeeding  
one.*

These considerations point to one of the most valuable lessons in history; namely, that the food

\* England forbade the discussion of Christianity in India for a long time after India was conquered, because the Buddhistic Indian was at first unable to bear it.

† Tennyson.—*Locksley Hall*.

of one age is, if continued unchanged, the poison of the next. And, in accordance with this fact, it seems to be a fact that the whole course of civilization is strewn with the wrecks of creeds and ideas which were invaluable at one stage, and destructive at another. That which most advances step No. 1, most impedes step No. 2.

What has all this to do with historic forces? I hope it shows to some extent the conditions under which social institutions could *begin* to grow. It indicates that the area of free social action in primitive times *was* and *had to be* very small. It seems to indicate that there was an age when bigotry and intolerance were the salt of the earth; for through them society was cemented into a "cake of custom," and it was by bringing all under a customary yoke, and by apparently crushing out all tendency to variability that man was started on the career of civilization. But here was the dilemma: In taking step No. 1, society was in danger of becoming so enthralled in the net of custom that it could not disengage itself and advance to step No. 2. The lower rounds in the ladder of civilization were at a very steep gradient, and the danger was that in the effort of mounting the first or second round the climber would be out of breath and ascend no farther.

Civilization passed slowly and painfully from a life of custom to a life of variation—from a life in which the status of the individual—his caste and rank by birth—determined his duty, to that stage in which *free choice* determined it. And thus,

*Hence the danger of any given people's history becoming stagnant.*

*Progress consists in continually breaking up old customs.*



*Free thought  
and discus-  
sion the means  
of progress in  
modern times.*

*Athens lit the  
torch of mod-  
ern civiliza-  
tion.*

*How did the  
spirit of per-  
sonal freedom  
originate?*

unable to change with the changing thought, Egypt, Assyria, Persia, and a large scope of the Oriental world, having just got ready, apparently, to go on, stopped still, began to decline, and finally perished; India and China crystallized and have taken hardly a step in three thousand years.

But, for some reason which I cannot pretend to explain in any detail, there were peoples of ancient times which broke the yoke of tyrannical custom, and set up a different principle—an exactly contrary one,—by which society should be shaped and organized. This was the principle of discussion, of free thought, of free interchange of opinions, which, if I mistake not, is the essence of all modern progressive society.

“Liberty said let there be light, and like a sunrise on the sea Athens arose” and illumined the world more in the single day of Marathon than the whole united Oriental world has been able to do since the first gleam of history.

It was not the Greeks alone who had sometime and somehow built into their natures these germs of personal freedom; the Romans, the Teutons, and the Slavs likewise, we are informed by Freeman, had, as early as the first ray of history can be thrown upon them, *all of the fundamental elements of free representative institutions*. But not even the great masters, as Freeman, and Mommsen, and Fiske, and Sir Henry Maine can tell us when or how this early germ was obtained. There must have been bold, open-eyed, supple-minded Asiatics in that far-away day, who, not content with the

monotony of life which they found about them, went "out West to grow up with the country," and thus frontiered Asia. And it is this frontier spirit, this *spirit of beating down and surmounting old barriers*, set afoot in that far-off time which has ever run the warp of society farther out into a *changing environment*, both physical and mental, until *Europe was frontiered* by the Columbuses and Drakes, the Puritans and the Cavaliers; and America through its Washington, Jefferson, Jackson, and Fremont rolled its frontier back to the Pacific surf; and what was the "North West Territory" a hundred years ago, has been chased back by the bold and fearless *frontier spirit* and now stands fierce and at bay, *cornered* in the Alaskan gold fields facing the Behring Sea.

The spiritual woof in this modern social web, for variety and strength, is in striking contrast to the dull, unchangeable threads which bound together the fabric of the Oriental life. Instead of labor being based upon the idea of slavery—*i. e.*, that some must work that others might not work; and that some must abstain from thinking that others might enjoy the fruits of their labor, and thus get time to think—since Athenian times and in the Western World—labor has been based upon the principle that has finally culminated in breaking the fetters of industry, in declaring the dignity of honest labor, and in giving to every laborer the fruits of his toil. Instead of a religion of superstition which riveted the mind to monotony through fear of displeasing the gods by the slight-

"Westward  
the course of  
empire" of  
free thought.

Modern,  
Western civil-  
ization one of  
great com-  
plexity.

*In manual  
labor and  
religion  
Christianity  
a power  
for freedom.*

est change in thought or behavior—the religious thread in the woof of Western thought has been Christianity. This mighty social force, through the opposition which it offered to the despotisms of the temporal power through the middle ages; through the democratic reforms which were inaugurated by the great Catholic statesman, Hildebrand, and which tended to check the aristocratic propensities of the feudal age; and through the great impetus given by Luther to discussion and personal freedom by setting up the principle that the mind will accept the truth rather than error if it is let freely alone, and that, therefore, every man is best able to work out a religion for himself—through all these agencies *Christianity has been a prodigious force in drawing the face from gazing on a dead, monotonous, unchangeable past, and holding it to an ever-enlarging and progressive future.* It was this greatest of spiritual forces of the mediæval age which formed the woof to the complex web of political, religious, industrial, artistic, and social life. It widened the range of thought and set up ideals of life which purified the tastes and desires of men. It taught the Crusader to see under the differences of Christian, Heathen, Turk, and Saracen, *the common attribute of humanity.* It lifted the serf into self-independence till he gradually took a place on the page of human history in the Third Estate. It changed the feudal lord's castle from a robber's den to a court of chivalry. It educated and emancipated the imagination till Europe was enriched with

*Christianity  
a leaven in  
lifting every  
phase of the  
life of  
humanity.*

the arts of architecture, sculpture, painting, music, poetry and romance. It preserved and revived ancient learning, and gave an impulse to the toilsome progress of science. In its expansive and progressive power it was able to burst the church-shell which began to arrest its growth, and to issue in the sixteenth century in the declaration of the *right of private judgment,—the condition and breath of life of all modern progress and liberty.*

Now, it is especially beneficial for the student of history to note, that a great force like this one of Christianity, not only broadens and deepens and lengthens the historic view by virtue of the truth which it, itself, contains, but it also preserves, and reassimilates the truth which has been worked out in systems and creeds throughout the long chain of human progress which has gone on before. Christianity not only carried down through mediæval to modern times the teaching which came direct from the Mount of Beatitudes, but it likewise bore down the thought from the Mount of Sinai, the Acropolis of Athens, and the Palatine Hill of Rome. And it was the productive mingling of these great streams of thought, feeling and action—which made the *new man* and the *true man* of the modern time.

Now, the pertinence of these last statements is to indicate what a contrast there is between the scope and the character of the *social forces* of the *primitive time*, and those of the *present*, and in fact of all time in the Western world since the rise of Athens, and also to emphasize again the fact

*Christianity gave NEW truth to mankind, and transmitted the valuable truth already developed by the Jews, Greeks and Romans.*

*Spiritual  
forces of mod-  
ern times.*

that history grows by a natural growth of continual enlargement of life by the process of grafting new buds on to old stocks. The advancing sciences up to our present day; Roman jurisprudence enlarging freedom, not only in the day of the Cæsars, but greatly through the middle ages; Roman Catholicism establishing a strong, and jealous ecclesiastical power, through which an Ambrose could check temporal tyranny and say to a Theodosius, "Thus far shalt thou go, and no farther;" Germanic freedom which helped to leaven the whole body with the *yeast of personal worth and free action*—not only as an individual right, but as an individual duty,—these are some of the greater, with countless smaller forces which have rendered the *spiritual forces* so complex, elastic and powerful that no Western community has been able to fall into customary and monotonous life, but by the competition of force against force, creed against creed, have attained a supple-mindedness, a long-headedness, a mobility of character which has not only enabled the New Europe to surmount the barriers which for ages kept it from the Western Hemisphere, by turning the ocean into a highway of boundless commercial prosperity, but in these last days is propelling her into the stagnant and immobile East, as well as the dusky and savage African jungle. All this is the *triumph of mind over matter*, and over the *base, savage and brutal instincts of human nature*.

These spiritual forces which bind society together in the nineteenth century, A. D., as compared with the

forces which bound it together in the nineteenth century, B. C., I believe are at least as a thousand to one. The railroad, steamship, and telegraph have well-nigh obliterated limitations due to physical environment; from the narrow confines of a tribe, man, *i. e.*, civilized man—lives every day by his newspaper, in China, Turkey, Rio Janeiro, London, New York, Chicago. A man may go around the world, probably as quickly and with greater safety and comfort to-day, than Herodotus could have traveled from Athens to the Pillars of Hercules in his day. *Man is no longer subject to climate or soil or mountain or ocean—they are subject to him.*

Not only is this true of that economic progress which pertains immediately to the physical comfort of man, but the *mental* progress of the Western world, as compared with the primitive age and the Oriental world is no less marked. From an omen-watching, omen-dreading savage—with body marked with images, and mind tattooed with monstrous superstitions,—he has reduced the world to order, and ceased to be afraid of it, or of the Divine Providence which works in it, and guides it. From a cruel selfish savage with the very weakest conjugal, parental and tribal ties—the family has been raised to the crowning place in the social order, and the tribal bond has given place to an ever-extending bond which has widened from our kinsman to our neighbor, from our neighbor to our fellow-Christian, from our fellow-Christian to our fellow-countryman, and finally from our fellow-countryman to our *fellow-man*. As the social

*Complexity  
of modern  
society.*

*Result of  
progress is the  
development*

*of individual  
freedom  
through free  
institutions.*

forces have grown stronger, the scope of their operation has grown wider. But, notwithstanding the fact that society has become so interlaced, multiform and powerful, thus surrounding the individual with tens of thousands of forces which play upon him, and assert an empire over him,—as paradoxical as it may seem, the more these social forces have asserted their rule, and the more he has yielded to their guidance *the freer he has become*. One has a thousand-fold the freedom in the state, the church, the world of industry, or the community, by the present social organization, that the tribesman had in the time of Moses or Homer. In the primitive organization of society the individual and his rights were lost in the clan or tribe—in the modern organization of society the individual and his rights are of first and supreme importance. He lives through and for his institutions,—they, in turn, live through and for him.

Thus, I think it may be seen by the true student of human history that the long chain of the world's progress has been welded, so to speak, out of the links which have been unriveted and loosened from his spiritually as well as physically bound body by the heroic struggle of the physical, intellectual, moral and spiritual man; that man by struggle, both spiritual and physical, has come to a more perfect *knowledge of his true nature*; and that his true nature and condition is *one of liberty*—one in which he is confined by no brutal passion, “determined by no alien forces, ruled by

no external master;" one in which he is "crowned and mitered lord over himself;" one in which he has attained *self-control*.

It has been the main aim of this discussion to sketch in broad outline the most prominent factors which have contributed to man's progress, and to show that this advance has been one in which the *spiritual life of man has constantly widened, deepened, and lengthened*; and that as the *mind has become stronger and more elevated, it has been able to conquer the physical world and those animal propensities and instincts which tended to his brute-bondage*; and that in doing this he has slowly and painfully arisen to such a lofty view as to be enabled to see that *human spirit is essentially free, and that history is mainly the struggle of man for spiritual freedom*. I know no more truthful description of this *struggle* than the spirited and inspiring lines of Bryant:—

*Summary  
view.*

"O Freedom! thou art not, as poets dream,  
A fair young girl, with light and delicate limbs,  
And wavy tresses gushing from the cap  
With which the Roman master crowned his slave  
When he took off the gyves. A bearded man,  
Armed to the teeth art thou; one mailed hand  
Grasps the broad shield, and one the sword; thy brow,  
Glorious in beauty though it be, is scarred  
With tokens of old wars; thy massive limbs  
Are strong with struggling. Power at thee has launched  
His bolts, and with his lightnings smitten thee;  
They could not quench the life thou hast from heaven.  
Merciless power has dug thy dungeon deep,  
And his swart armorers, by a thousand fires,  
Have forged thy chain; yet, while he deems thee bound,



The links are shivered, and the prison walls  
 Fall outward ; terribly thou springest forth,  
 As springs the flame above a burning pile,  
 And shoutest to the nations, who return .  
 Thy shoutings, while the pale oppressor flies."

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*"All minds of the first quality move and grow."*

—JOHN MORLEY.

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*"For Humanity sweeps onward: where to-day the martyr stands,  
On the morrow crouches Judas with the silver in his hands;  
Far in front the cross stands ready and the crackling fagots burn,  
While the hooting mob of yesterday in silent awe return  
To glean up the scattered ashes into History's golden urn."*

—LOWELL.

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*There is*

*"One great society alone on earth :*

*The noble Living and the noble Dead."*

—WORDSWORTH.

# I

## THE NATURE OF HISTORY.

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*The change, the movement, the progress* which occurs in the life of a people is that people's history. The movement which has occurred in the *whole stream of human life* is universal, or general history; that which has occurred or is occurring in tributary streams, as Greece, Rome, England or the United States is special history. The universal stream which had its source and spring far back in the life of man, is continually fed and enlarged by the union of a thousand tributary streams:—Egypt sparingly poured its life into that of the Jews, and the Greeks; the Greeks mingled their rich life in the stream and it flowed on to the Romans; the Romans swelled the volume of the tide and it moved forward into Western Europe, and into the Western Christian world as an ever-enlarging and rising flood of life.

The *thoughts and feelings* and the *actions* which grow out of these, are *ceaselessly changing* in man, and with the ceaseless *inner change*, there is a corresponding difference in its outward form. At one time the *most* civilized part of the human race held slaves, now it is only the *least* civilized portion which will tolerate slavery. At one time

*History is a movement.*

*Universal and special history*

*Relation of the general and the special streams of history.*

*What this movement consists in.*

*Illustrations of man's changing thought and action.*

*History is a change in both material and in mental conditions.*

the most civilized peoples practiced polygamy, now, no highly civilized people will permit it.

In our own country, at one time, persons were severely persecuted in order to coerce them to thinking this or that way on religious matters, now the greatest freedom and tolerance in religion prevails. From very slow, painful, and toilsome methods of labor, with reap-hook and flail, and hand-work in a thousand ways, *a change has slowly come* to the reaper, thresher, and labor-saving machinery of countless kinds. A similar advance may be traced in education, in manners, in literature, in painting,—in fact any pupil who is led to form the habit of seeing, (1) *the way it used to be*, and (2) *the way it is now*, and (3) *the difference between the two*, will already be possessed of the key which unlocks the vestibule to the temple of historical knowledge, namely:

a. History is a ceaseless movement.

b. This movement consists in the *changing actions* of men, brought about by an *inner change of thought and feeling*. In order to understand the origin and tendency of the movement, the pupil must compare the forms of ideas, usages and creeds presented in history at any given time with those forms from which they were evolved and with the forms into which they afterwards developed.

*The direction of the movement.*

The direction of the historic movement is not that of a circle. History, though it may seem to do so in minor details, yet in its great on-going sweep *does not repeat itself*.

Its course is upward as well as onward. It is

more a *spiral* movement than that of a circle. Every step upward rests on all the steps which have been taken before, and gives strength for the steps to follow. Every stage in the development is the fruit of all the past, and ideally the seed of all the future. Every great historical movement is the sum-total of all past human life,—however much the lower may be veiled in the higher,—and the germ out of which grows all succeeding life.

This habit of viewing history as *one continuous growing life*, each stage in it serving as germ for the succeeding stage, *awakens in the pupil* gradually the *thought and feeling* that the deeds, the struggles, the triumphs, the failures of men; the rise of nations, and their decay; the appearance of great religions in the world and their destruction; great economic changes and the like,—that all of these are links in *one lengthening chain of human life*; that history is, in the main, *one orderly connected development*, not a disorderly, disjointed accumulation of things. It is not like a gravel bed, composed of a thousand kinds of stones, with no organic connection among them; or like a sand heap, piled from countless disconnected atoms, but more like the human system, *composed of many organs, every one of which is most intimately connected with every other*.

As this idea of the unity, or the oneness of history grows in the minds of both teacher and pupil it comes to be like a search-light in their hands for throwing light upon and illuminating the events and movements which have occurred

*Each step in history grows out of the past and conditions the future.*

*The unity of history.*

*History is not a disconnected aggregation of human beings.*

*The value of the idea of the unity of history to teacher and pupil.*

*The unity of history illustrated in the genesis and growth of religious toleration in America.*

in this far-reaching chain of human progress. The pupil under the guidance of the teacher begins to work out the *development of ideas* and tendencies; tracing with growing skill the filaments that bind seemingly disconnected events, and give unity to the collective movement of a race or age; joining link with link as he sees the life-element in each particular idea transplant itself in a succeeding one, and this in a following one, and so on and on in an ever-lengthening mental chain, finding, occasionally of course, in the present some old idea or usage lingering in the strata of human thought like a fossil in the rocks, and likewise finding in times long past ideas which were far in advance of their time, but in respect to the great bulk of life, finding ideas in a slow, orderly state of *internal change*, and the *external expression* conforming to the change. For example, the earnest *search for religious truth* led the Puritan across stormy seas to New England, and made him intolerant of the opinions of others; *the same earnest search* led Roger Williams to oppose Puritan intolerance, and to found a state based on the idea of full toleration of free religious thought and practice; *the same search* led the founders of our National Constitution to place in the first amendment to it the statement: 'Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof.' Now, following this idea in its growth, and seeing it reaching to higher and higher points of view, is the means by which the pupil *sees the unbroken cur-*

rent of religious thought flowing straight from Plymouth and Massachusetts Bay to the Constitutional Convention, well-nigh two centuries farther down the stream. By seeing this main stream he is able also the easier to see the tributaries which fall into it from the free religious thought of Pennsylvania and a like free thought from Maryland.

In a like manner may the *continuous and persistent development of political ideas* be traced. In the town-meetings of New England, the county meetings of the South, and in the colonial assemblies in all the colonies which developed throughout the seventeenth and the first three-quarters of the eighteenth centuries, sprang up and grew that idea of *individual worth and independence* to which Jefferson gave voice when he wrote in the Declaration of Independence, 'All men are created equal.' But the equality of men, so far as it was *practically* seen and realized when Jefferson wrote this fine line was no more than a half-developed idea. The seventeenth and eighteenth century American thought which had borne the fruit of the Declaration, saw equal rights *in fact* only in a narrow field; but the idea once rooted, *went on as a living, growing seed*, enlarging the minds of the people from year to year with its fuller and richer meaning, till it became the living, ruling principle in the election of Lincoln, the Emancipation Proclamation, the victory of Grant at Appomattox, and the Thirteenth, Fourteenth and Fifteenth Amendments. Then was the broad field

*Unity of history illustrated in the development of political ideas in America.*

*The expansion of the central idea of the Declaration of Independence.*



in which the principle had rightful rule more clearly seen. Then it was seen that "men" meant black men as well as white—and that "equal" meant *equal opportunity in the field of labor, and all that free labor implies*, as well as equal opportunity in the church, the school, and the state.

*The old method of viewing history.*

The student who has been led through these enlarging streams of thought from source to mouth, will not be likely to think of history as all "found in a book," nor will he see it as disconnected events—like so many disconnected dots, nor will he see it largely as long rows of memorized dates written on a board, nor as "outlines" of "periods"—nor as broken up into "administrations," with independent and disconnected questions leaping up and bobbing down with no apparent cause for either appearance or disappearance; but instead of these *lifeless views*, he will slowly, and more or less dimly at first, but with ever clearer vision, and greater delight, and with *enriched character*—see history as a stream, having its source far back in the life of mankind, and ever enlarging by the pouring of stream in upon stream, of man's thought and life and struggle.

*The development of the pupil's true historical sense.*

*The child must be led gradually to see and feel the history which he studies.*

While every real teacher of history must hold in mind these high aims and principles of his art, he must by no means begin by teaching these abstract notions to pupils in the lower grades. *The true principles, and the spirit which rules in and vitalizes history must be a growth in the mind of the pupil.* Both the method of presentation and the

material presented must be carefully graded to the child's capacity and stage of development. The child must first, through story, and episode, and picture, and biography, and personal experience and observation, grasp the simpler ideas of man's life. He can run a race with a Greek boy, go to the Roman Forum with the Roman boy, bring the moldering bones of the mediæval knights to life, and hear the music from the strings of the troubadours; 'sail the Spanish main' with the sixteenth century sea-captains, see the cocked hats and flint-locks of the Continental soldier, and spend a winter with him at Valley Forge,—all of *this will gradually grow into his thought and feeling* in the early grades, and quite largely by the more pictorial and objective methods of instruction. At first he sees but dimly the march of the ages, and the continuity of historic time, but, by judicious planting of ideas on the part of the teacher, and patient waiting for the seeds to grow into after fruit, the pupil catches a glimpse of the way in which age is bound to age; how an age does not cast off its old garments all at once, but tirelessly weaves into its old garments new threads; how end is linked to end; idea is expanded to idea; and finally, through skillful guidance by the teacher, *he has thought and felt*, more or less clearly, the great *unity of man's history*, bound together not only *in time* but also *in cause and effect*; and *has developed in himself through this historical material a richness of character*, which the teacher had in view from the very first, which, however, to the pupil,

*Teach primary history largely in concrete form.*

*The past must be made present.*

*The past  
found in the  
present.*

through his eight or ten years, was only half revealed and half concealed, but, which more and more unveils itself as he passes forward into the high school and university.

Thus, one of the prime aims of historical instruction is to give such color and life to the past ages that what is *in a sense* past, and dead, is called into life again and stands before the learner as a living present. *The pupil must gather the ages up into his own life*, see himself, and the whole society in which he lives, as the offspring of the stream of action and passion of the past ages. He can only understand the present by understanding the past; the present is the reflection, the embodiment of the whole past. He must see

“What you the spirit of the ages call,  
Is nothing but the spirit of you all,  
Wherein the ages are reflected.” —*Faust*.

*The unity  
idea and the  
epoch idea in  
history.*

In the discussion thus far it has been intended to emphasize the *oneness* of the historic current, but there are *two correlative ideas*—which the teacher must have constantly in mind in order to build into the mind of the pupil the true image of the historic movement,—the first, that it is an *unbroken* stream, but second, *because it is a growing stream of enlarging life it breaks itself up into organic parts, or epochs*. To take American history again, for example,—

*The common  
thread in  
American  
character.*

The English-American character of Governor Winthrop's time was in many great respects the same as the American-English character of George Washington's time; and both of these in general

character were much the same as the American character of Jackson's, Lincoln's or our own time. In making up our image of that which is common to the whole internal movement in history we see the *unity of history*; but *some qualities in this unbroken history stream were added at one time, and some at another*; at one time a certain quality of *thought and feeling seems to overshadow and eclipse all others*, and at another time another; at one time the thought and feeling, and the life which springs from these, seem colored by a general thought which pervades the whole people of that time, which is so common and so all pervasive that we frequently say of it that "it is in the very air." Now, *the period of time during which some particular over-shadowing, ruling, and pervasive thought and feeling governs the movement of the human race's life is an epoch in history*. By seeing what is the common quality running through the entire movement we see the unity; by seeing what is *variable* in this common quality, *we measure history off into epochs*. For example, one may say that which is common to the two and three-quarter centuries from Jamestown and Plymouth settlements down to the present time, in our own life, is an *unbroken enlargement of the privileges of the people in their various institutions*. But *variety in the movement* may be seen thus: During the seventeenth and the first three-quarters of the eighteenth centuries a *spirit of local development of institutions* dominated the lives of the Americans; during the last quarter of the eighteenth century and the whole of the

*The addition of new threads to the common thread of history the basis for dividing history into epochs.*

*The epoch defined.*

*Illustration of unity and diversity in history.*

*Epoch of local life in America.*

*Epoch of balance between local and central institutional life in America.*

nineteenth, the *spirit of central government of institutions* has grown until it is in *equal balance with that of local government*. Thus, the *one growing movement of free institutions in America, by this change of color in thought and feeling*, may, from this point of view, be divided into two epochs: (1) The epoch of the development of local institutional life, and (2) the epoch of the *development of the equal balance between the local and general government in the control of institutional life*. The pupil who has been skillfully guided through this course will understand the present outcome of our national development, as it was in recent years summed up in great terseness by the United States Supreme Court when it said that our American system of government was an *indestructible union of indestructible states*.

*Particular dates in history.*

With these two correlative ideas,—*i. e.*, that history is a movement and that the true measure for this movement is the epoch,—the learner will see the true use of the important dates in history—namely, that they are used to *mark off and make distinct the turning points* in the movement. The true teacher will see that the *date is worth absolutely nothing*, so far as historic knowledge goes, *unless the spirit of the movement, which the date marks and partitions, has been comprehended by the pupil first*. But this done, *important dates should be carefully and solidly learned when their true importance is seen*; to teach a great many dates at first is an attempt to fill the mind with material that has no life, and in which the child can have no inter-

*A few important dates should be solidly learned.*

est. Over-zeal in this kind of work has perhaps done more to deaden and render worthless the history work in our schools than any other one thing. As the pupil becomes as familiar with a *few important dates* and their significance as he is with the alphabet,—say 1607, 1620, 1776, 1787, 1789, 1803, 1820, 1860, 1863, 1865,—he will *gradually organize less important dates about these*. Although the century, half-century and the like are not the truest measures of historic movement, it is very valuable to get the child in the way of measuring the length of movements by centuries and parts of centuries, thus: How long did it take the Roger Williams idea to grow, measured in centuries, till it was embodied in the United States Constitution? How long were the free ideas which the English brought to America in developing to the point of complete separation from England? Did they grow faster in the seventeenth or the eighteenth century? Why? How long was the Williams-Penn idea in growing till it expressed itself in *free labor* as well as in free religion? Questions like these will greatly strengthen the child in grasping and measuring history as a movement.

Let it never be forgotten by the teacher that the pupil who is led to the fixed habit of thinking history as memorized dates, or memorized printed pages, is *forever lost to true historical learning* unless he can be led away from such lifeless drudgery to the delightful work of ascending the spiral steps of the historical monument, gaining at every new flight as he looks out upon humanity

*The use of the century in measuring the movement in history.*

*Turn history into problems.*

*Culture to the pupil arising from the lesson of the unity of history.*

in its hurry and leisure, its pleasure and pain, its struggle and triumph, a truer and nobler conception of the sublime order and unity in its movement. As he steps higher his view will be lengthened; he will catch glimpses of the beginnings and the ends of things; he will see what has gone before, and reason what will come after; he will see his own lot and part in the rising up and going down of his own people and nation, and be better able to judge its true relation to the great world-family of nations.

The more perfectly the teacher aids the history learner to imbibe the thought and spirit of the *oneness and moral order of the life of our race as a whole*, the more perfectly will he reach the noblest fruit of his efforts,—*the development of oneness of moral character in the life of the pupil himself.*

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*"He who cannot enter into community or who on account of his self-sufficiency needs nothing is either a brute or a God."*—ARISTOTLE.

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*"Man is by nature a political being."*—ARISTOTLE.

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*"Rest in faith*

*That man's PERFECTION is the crowning flower,  
Towards which THE URGENT SAP IN LIFE'S GREAT TREE  
Is pressing,—seen in puny blossoms now,  
But in the world's great morrows to expand  
With broadest petal and with deepest glow."*—GEORGE ELIOT.

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*"But now are they many members, yet but one body"*—I Cor., xii:20.

## II

### THE FORMS INTO WHICH HISTORY DEVELOPS.

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If we observe the growth of a tree from the springtime to the autumn, we see that the sap which courses from the soil up through the trunk of the tree finally develops itself into a great variety of forms:—the roots, trunk, limbs, leaves, flower and fruit—all being different forms of *the one vital fluid*. Likewise, in history, “in life’s great tree,” there is an “urgent sap,” as it has been magnificently expressed, which is ever pressing mankind upward into higher and nobler *institutional forms*. This vital fluid, so to speak, which has been ‘coursing through history is one which grows out of the very nature of man,—out of his *physical*, and out of his *spiritual* nature; it has to do with man in his feelings, thoughts and conduct toward his fellow-men; it is, therefore, a *moral sap*, and all the institutions which grow out of it are in a continual *state of internal moral growth*,—being constantly broadened and deepened in their life by the stronger moral pulse-beat in the organized institutional life which man’s needs and desires lead him to create.

To trace out this moral growth, at first, of course, by concrete methods, and afterwards by more abstract—to follow the delicate filaments which at

*Out of the same life current in nature come different forms.*

*Out of the same life current in history come different forms.*

*The historic current is a moral current.*

*To trace out  
the moral  
growth of man  
the work of  
teacher and  
learner in  
history.*

first feebly unite society—to follow these threads out until they become like cables binding society into a complex, compact social order, should be the clear and conscious aim of the teacher from the first lesson in the first grade to the last lesson in the high school; under such guidance the *moral order by which society has been built up* unveils to the pupil's view step by step.

*Demeter as the  
patron of ag-  
riculture and  
the law-  
bringer.*

The well-led pupil will delight to read the meaning into the mythological stories of Greece and Rome, and Germany, from this point of view. He will see *why* the Greeks called Demeter, the goddess of agriculture, also the *law-bringer*; and why she is represented as *unrolling a scroll of law*, as she accompanies Triptolemus, the planter, around the earth, while he in turn is represented as scattering wheat seed.

*The develop-  
ment of the  
Business Life  
of man.*

Led by this with much similar material to see that in far-away times people were almost without *property or law*, and that they very early came to *own* something in land, and other simpler forms of property, and then began to make laws *that each might keep his own*—led on by these ideas, he may see the growth of agriculture as the first great occupation of men; then the development of commerce, of mining, of manufacturing, of roads, steam-ships, railroads, the development of money for the easy exchange of things, and so on and on till he has *imaged in his mind*, in a fair way, how the pressing *material wants and needs* of man has built up the *Business World*; and how in the development which has thus taken place,

individual men have learned the lessons of right, duty and obligation toward their fellow-men.

Likewise he will trace the development of the Family out of the higher sentiment of personal affection and love, seeing it develop from rude beginnings in which there was very little sanctity in the marriage bond, until it has become the parent and nurse of the very fundamental principles upon which society is built. The learner will see the progressive man rise from polygamy to monogamy; will see the rise of woman to the position of equal with man; will see the meaning of the "Age of Chivalry," by seeing the productive elements from which it slowly evolved; will see the relation of the Home to the development of literature and polite life; and will see the Family along with the Business World tending toward the closer and compacter organization of society in which the individual acts not alone in the thought of himself but in the thought of collective man.

Out of the individual's feeling that his own particular life is small and limited in fact, but at the same time has infinite capacity for spiritual development, grows his longing for a Supreme Being—for God—in which he may fill out and complete his imperfect life and find a condition of spiritual rest. This "urgent sap" of this deepest undercurrent of his nature flows forever onward seeking for spiritual rest, and in doing so develops religious ideas, and organizes religious laws, creeds, customs and churches as a means for their further development.

*The development of the Family*

*and the virtues which it tends to foster.*

*The development of Religion and religious organization.*

*The relation of the development of religion to simple virtues and practices and to the development of fine arts.*

From this point of view the history student sees the race develop from the grossest superstition and fetish worship to polytheism; from polytheism to monotheism; from the most barbarous and revolting practices for appeasing the gods and gaining their capricious favor to a simple life of love to God and equal love to neighbor as to self. In the development of this longing religious passion the history pupil will see the growth of architecture whether in Hebrew, Greek, Roman, Mediæval, or Modern times; he will see that painting, music, sculpture and imaginative literature, are, in a great measure, the shells of the Beautiful which the growing human spirit has left along in its track as it has moved forward in its search for the Eternal Life; he will be led to see how much pain and struggle has been borne that the rich inheritance of religious freedom might be enjoyed unhindered by himself; he will see how the heresy of one age is the cherished religious truth of the next.

*The development of the School and the enlargement of man's view of the physical and spiritual world.*

In almost equal degree has man been urged forward with a desire to know the laws and forces which govern the material world about him, and the spiritual world of his fellow-men. From the ignorant condition of standing in awe and fear of the physical world, he has spread abroad over the circle of the earth the signs of the noble advancement of his mind in comprehending its laws, and using its forces for his own material comfort, and spiritual advancement.

He has studied plants and minerals that he

might use their healing properties for promoting his own health; he has studied physics that he might use the forces discovered therein to span a river with a bridge, or construct a machine to lighten his burdens, and give him greater time to think, and enjoy the finer feelings of his nature. He has studied his own mind that he might find the true nature of his being and catch glimpses of his true destiny—he *has studied unceasingly to know the Truth* which underlies and rules in the whole physical and spiritual world. In doing so he has created numerous organizations and means for carrying forward his investigations—the general type of which is the School.

Now, in tracing this institutional growth from age to age the pupil will observe that instead of each institution being wholly isolated from the others, they are very intimately, and vitally bound together; just as

“Roots, stems, leaves and branches all perfect may be;  
But clapped hodge-podge together they don't make a tree,”

so, neither do the School, Family, Church and Business World grow into a *strong progressive moral system*, except each institution discharge its natural work, yet with due regard to the sphere and work of each of the others. In the process of bringing about the harmonious development of these several institutions, and to secure justice and freedom to all who will engage in their up-building, man develops the Nation or State. With these several institutions, *and as the embodi-*

*The institutions of society must work in unity.*

*The development of the State.*

*The evolution  
of the national  
idea.*

*ment of the progressive moral development of them all,* the pupil may be led to see the ever-farther reaching wave circles of national organization. Out of the unorganized barbaric horde arises a strong family leader; from the family the organizing social spirit reaches into and cements a tribe; the tribe extends into the state; many states unite into a federal state; federal states into representative republics; and these through international law into broader state systems, until the circle reaches to a world-family of nations including all within and without Christendom, and all having mutual obligations to each other, growing out of the sense of their common humanity. And thus it will finally appear to the learner as a fruit of much careful guidance on the teacher's part that out of the unorganized horde has grown a National or State organization whose ideal and tendency is to unite the World in one organized moral order.

*The relation  
of the State  
to other  
institutions.*

The State holds much the same relation to the other members of this general *historical system*, that the sun holds to the several members of the solar system. It maintains them in equal balance that they may go naturally on, each in its true course. Out of the moral life of the State is nourished and fostered the moral growth of all, as the warmth of the sun nourishes the life of the plant and animal world. These several institutions,—the Family, School, Business World, and Church mature themselves under the guidance and protection of the State. *The State is the embodiment of the progressive moral life of them all; it*

is the home and harbor toward which the whole *historical system* is in constant motion. By these statements it is not meant to imply that the State should be the arbitrary ruler of Business Life, or School or Church and the like, but that its *own moral development* consists in evermore clearly seeing and marking out the pathway of the freest course for the other several institutions, from which it draws its life, and which in turn support and assist it to greater perfection.

Having now seen, in a general way, the relation of the several institutions to each other, and the relation of the State to them all, the next inquiry would be, What is the *relation of the individual to the various institutions*? As has been already said, these institutions grow out of man's nature. Every human being has in germ, in his heart and soul and conscience, the type of them all. Every people, of every time, have developed them, though often in the most fragmentary manner. Because man is a political, a social, a *moral being*, he as naturally expresses his life in the building of institutions, as the bee expresses its nature in secreting honey, and storing it away for the future. Now, just as the bee develops the bee-cell with reference to, and in cooperation with, all the other workers—building it so as to yield support to every other, and in turn gaining support from them all, and without doing so would utterly perish—so each individual develops, whether consciously or unconsciously, the bee-cell of his own little life with reference to

*The relation of the individual to the institutions.*

*The individual develops his own life by building institutions.*



*The institutions develop their lives through the collective individual life.*

the life of every other—whether in the past, or present—and the collective inter-related life of the whole constitutes the progressive moral institutional world of man. These institutions are developed through the moral life of the individual; and just as truly is the individual developed through the moral life of the institutions; by losing his life in them he finds it; by the giving their life to him they retain it. By serving them he strengthens the moral pulse beat in the race's life—by giving no service he becomes a parasite and subsists upon a life in which he has no part; by living contrary to the moral order, through willful ignorance or immorality he gives his individual might, whatever it may be, to killing the “urgent sap in life's great [moral] tree.”

*A principle for measuring the progress of history.*

It is by a clear and strong grasp of these ideas just mentioned, namely: (a) the individual's progressive life depends upon the institutions, (b) the progressive life of the institutions depends upon the individual, and (c) the national life is the organized embodiment of the progressive moral life of all the institutions—it is by a firm apprehension of these ideas that both teacher and pupil derives a principle by which he can intelligently measure the historic movement of any people whom he studies. This principle may be stated thus: *To that degree in which a people have developed all the institutions in the life of which all the people according to their capacity have an unhindered and equal opportunity to participate and work, and in which the several institutions more and more em-*

body their lives in one organic national life,—to the degree in which these conditions prevail a nation will be *strong, progressive and moral*. With this rule of measurement in mind both teacher and pupil approach the study of the history of any people,—Hebrew, Greek, Roman, German, English, Russian, French or American, setting such problems to themselves for solution as these: What well-developed institutions had these people, and what institutions amongst them were weak, fragmentary, or over-shadowed by others? In what measure did all the people have equal opportunity in acquiring wealth, education or social distinction; to vote or to be voted for; to develop each his religious nature without hindrance? While giving due liberty to each institution in its own sphere to what extent were these people able to unify themselves in one strong national life? With some such rule of measurement as stated, the pupil will have infinite *interest in solving historical problems*, and will resolve history largely into such problems. By it he may form an intelligent opinion of the reason why the Greeks rose rapidly with the splendid glory of a skyrocket, but ceased to exist as a people almost with equal promptness; largely and chiefly because they had no *power for developing an organized national life*. These ideas applied to the Romans would show how different were their growth and tendencies from those of the Greeks. Not a rapid progress in Rome, but one slow and sure, and the more sure because slow. Starting with a little handful of people consisting

*Greek history  
illustrates  
want of  
Greek na-  
tional life.*

*Roman history as an illustration of the development of national life.*

of patricians, Rome by *gradual enlargement and diffusion of privileges* of social, political and civil life, but at the same time by incorporating this life into *one vigorous, living, central power*, conquered the world, and ruled for generations from the rising to the setting sun. These principles will enable the pupil to see that the substance of Roman history is not wars and military triumphs, not an external record of military glory or material conquest, but an *internal growth in principles of right, justice and law*; by which growth Rome took into her old life the new life of plebeian, Latin, Italian, provincial, Greek, and Teuton, *bound this life into one great life* by statute and plowshare, and bequeathed to the human race laws and institutions, whose strength and living power are vitalizing the most progressive institutions of to-day, and seem to have in them the seeds of immortality. This principle, namely, that *strong national progressive life is built up by the development of all the institutions, from whose life no one is excluded, and in whose life each one must freely participate*—will enable the learner to follow out and measure the filaments of progress by which the classical world of Greece and Rome is bound to mediæval Europe; and how these ages, which we mistakenly and ungratefully call Dark Ages are the germs of modern Europe.

*More complex life of Mediæval times a condition for stronger nationalities of modern times.*

In the long struggle between Church and Empire; in the partition of Europe into thousands of feudatories; in the rise of free cities and commerce; in the growth of monastic schools and

universities; in the invention of printing and the diffusion of thought; in the full awakening of the mind to the worth and beauty of the old classical life, in short, in the multiplication of means for the emancipation of human spirit used in the gradual union of these several streams of life into great national streams,—in all of these movements may be seen the conditions which have made possible the great nations of modern history, whose growth and tendency consists in an increasing *care on the part of the State that the moral life of the individual shall be fostered, and on the part of the individual a greater vigilance that when he dies, his posterity may live in a healthier and nobler moral world because of the contribution which he himself has made to it.*

The pupil may intelligently interpret the *institutional development of our own people by the same principle.* The general question he would answer would be something like this: What has been the progress in the development of American institutions to the end that all persons may participate in the equal benefits of them all; and to what extent have these institutions nourished and supported one strong national life? Wherever he finds these conditions existing to the greatest degree, there will be found the strongest institutions, the strongest people; wherever he finds the institutions existing for the *few* there will be found a relatively feeble institutional life, and a people, whose moral power, taken as a whole, will be weak. A particular illustration of this is found

*Development  
of nationality  
in America.*

*Democratic  
development  
of the North.*

*Aristocratic  
development  
of the South.*

in the great contrast which developed between the Northern and Southern sections of the United States. In one section the tendency of growth was toward a *diffusion of privileges to all*. Out of this tendency grew free schools, free labor, equality in social rank, extension of political rights and religious tolerance. In the other section the tendency in growth was toward *confining the privileges to the few*. *This principle crystalized society and froze it into torpid inaction*. With such a principle, continual moral institutional expansion is impossible; freedom in thought, labor, and discussion in such a society is impossible, for such freedom destroys the fundamental structure upon which it is based; viz., the exclusive right of the few.

Now, any pupil who has been well-guided in traveling for over two-and-a-half centuries the two streams of our life—one having its source at Plymouth, the other at Jamestown—till they mingled in confusion on the battle field in 1861, would see which section *would and ought* to prevail; for

“’Tis Truth alone is strong,”

and that section which best embodied truth, which had most perfectly extended institutional privileges to the whole of society; that section which was the most perfect exponent of growing moral truth—must prevail over the one which stood for error, and in standing for it had weakened its moral strength. Likewise it was inevitable that the North should support the national life, because *the Nation is but the organized embodiment of the moral strength of all the institutions, and the in-*

*As the South  
lost its moral  
it also lost its  
national  
spirit.*

*stitutional section of the country was the section of the North.*

It has thus far been the aim to emphasize the thought that the study of history is not the study of the lives of individual men, but the study of *the life movement of man in society*,—men working with other men, moving forward some thought, law, custom, creed or improvement which will soften and elevate the condition of mankind in general. It has been the aim to show that *the institutions of man* are the great trunk-lines, so to speak, over which the race has traveled from its infancy to its manhood; and that its road-beds have become firmer, and its systems more extensive with the profounder thought and the deeper moral character of the race.

This movement is not one which has gone along quietly and regularly at all times. Sometimes it has swept forward in the storm of revolution and apparent anarchy; at other times it has grown as quietly and regularly as the oak of the forest; at times it has seemed to halt or even to recede in its movement, but only that it may gather strength to presently move with a more elastic step than ever before, up to a truer and more comprehensive view of the whole pathway of its past and the true destiny of its future.

It has seen at every new stage of its experience, with less dimness, and realized in its life with more conscious will power and promptness, that *its true destiny is the moral freedom of man*; and that this moral freedom is best attained where

*What the general aim of the discussion thus far has been.*

*Movement in institutional thought.*

*Method of movement.*

*The true end of the movement.*

the greatest freedom of the individual is secured, but that the greatest individual freedom is made possible only through compact social organization—each member of the historical system, Church, School, Family, etc. being free to pursue in its true moral sphere its own individual end, but uniting for a common purpose for the common weal in one organized progressive moral movement, whose embodiment is the State. In the State each works out the highest individual freedom by working for the highest common good.

*Rules of historical instruction drawn from the foregoing discussion.*

Now, from the general propositions presented in this chapter may be drawn some rules and hints, which, I hope, may be of value in guiding the teachers who are instructing our youth in history. And first, since history is *a movement* consisting of *the free, moral, institutional advance of man*, and since it is *impossible* in a life-time to *study every event* in this movement, the teacher in *selecting historical material* for pupils should select such as will best illustrate the movement under consideration; and *such as exhibits the freest moral quality in actual life*. Military events have received a very disproportionate time in historical teaching. But some phases of wars, and indeed some wars in entirety are more profitable for study than others. A war which *represents a great principle* contending for recognition is better historical material than one of idle caprice and passion. The Græco-Perisian War represents a great principle of freedom;—but the Peloponnesian War was chiefly an idle war of selfishness. The Thirty Years War

*Principle for selecting history material.*

*What war material is to be selected.*

of the seventeenth century which secured to half Europe the right of private judgment would be historical food of greater worth than the Seven Years' War of the eighteenth century which was carried forward at the cost of a million lives to gratify the princely spleen of an idle ruler. Out of the American Revolution can be derived vastly greater moral nourishment than out of the Mexican War. And in general it may be said that a careful study of the causes which led to, and the results which flowed from, even a war which was fought for a great principle, would be time vastly better spent than in studying military movements and particular campaigns.

But the real historical material which needs emphasis in our schools is that inner life and development of a people which manifests itself in truly great material, intellectual and moral productions—the growth of a free press, the gradual abolition of slavery, the economic development in machinery which made possible the great organization of labor, the mining of precious metals in the West with its effect on commerce, the expansion of national spirit by the purchase of Louisiana, admission of new States, and emigration to the interior, the rise of a literature to breathe the hopes and aspirations which were arising in the national breast—all these and many more currents of inner life are the real substance of history, and should be carefully traced by teacher and pupil. In selecting biographies in the more primary grades of work, or stories, or poems, or speeches, such

*The choice of  
biographies  
for primary  
history work.*



characters and material should be chosen as is the best embodiment of the peoples, thought, and spirit of the particular times under consideration. Aristides' character represents the Greek spirit at its best better than that of Alcibiades. Washington embodied the best of the American spirit of his own day, and "gave thought to rolling time" in a greater degree than a State full of Aaron Burrs would have done; Andrew Jackson is the incarnation of the restless, bold Western spirit which began to rule American life in his day, to a much greater measure than is Van Buren. Lincoln's speeches in debate with Douglas, or his inaugural speeches, will reflect the spirit of the times between 1850 and the War, better than Webster's Seventh-of-March speech. *Select, then, the story, picture, biography, poem, speech or historical material which gives the truest reflection of the historic movement, and which exhibits the strongest and highest moral qualities.*

*In studying history a many-sided view should be taken.*

A second consideration which flows from the general thought of this chapter is, that *the points of view from which any historic event or movement may be examined are very great, and consequently true history work consists in ascertaining truth by taking a many-sided view of the questions considered.* The economic, political, religious, social and selfish points of view are all taken by as many different classes in viewing and interpreting the course of history. Out of the vast arsenal of facts which history has accumulated may be drawn weapons to serve any party or creed.

Religionist and atheist; statesmen and anarchist; democrat and aristocrat; debtor and creditor; manufacturer, and shipper and planter; employer and employed,—all advance and support their diverse views from data which they believe to be drawn from history. Into all this varied testimony the pupil must be guided. Both teacher and pupil must *become and remain patient, careful investigators,—impartial searchers for the truth,*—trying to sympathetically place themselves in the place of each party, that they may see things from its point of view,—but continually and finally both teacher and pupil must become judges and sum up the evidence in the interest of no party, but in the interest of truth. It would hardly seem necessary to say that to teach pupils to become investigators, searchers and impartial judges of historic thought, a *well selected library is indispensable.* It need not be very expensive, and by the cooperation of teachers and school officers it is easily within the reach of every school in our country.

A third point frequently emphasized in this chapter is that all historic knowledge is moral knowledge. It is the study of individuals acting continually under pressure both from without and from within to conform their lives to right and duty—to a moral order. This order the pupil will see is advanced by true service, and retarded by disservice. Out of this idea and the *impulse to serve society* in every capacity that he may, comes *the true enrichment of his character.* As

*Illustration of the many views from which history is viewed.*

*Both teacher and pupil must become judges.*

*The enrichment of character from the study of history.*

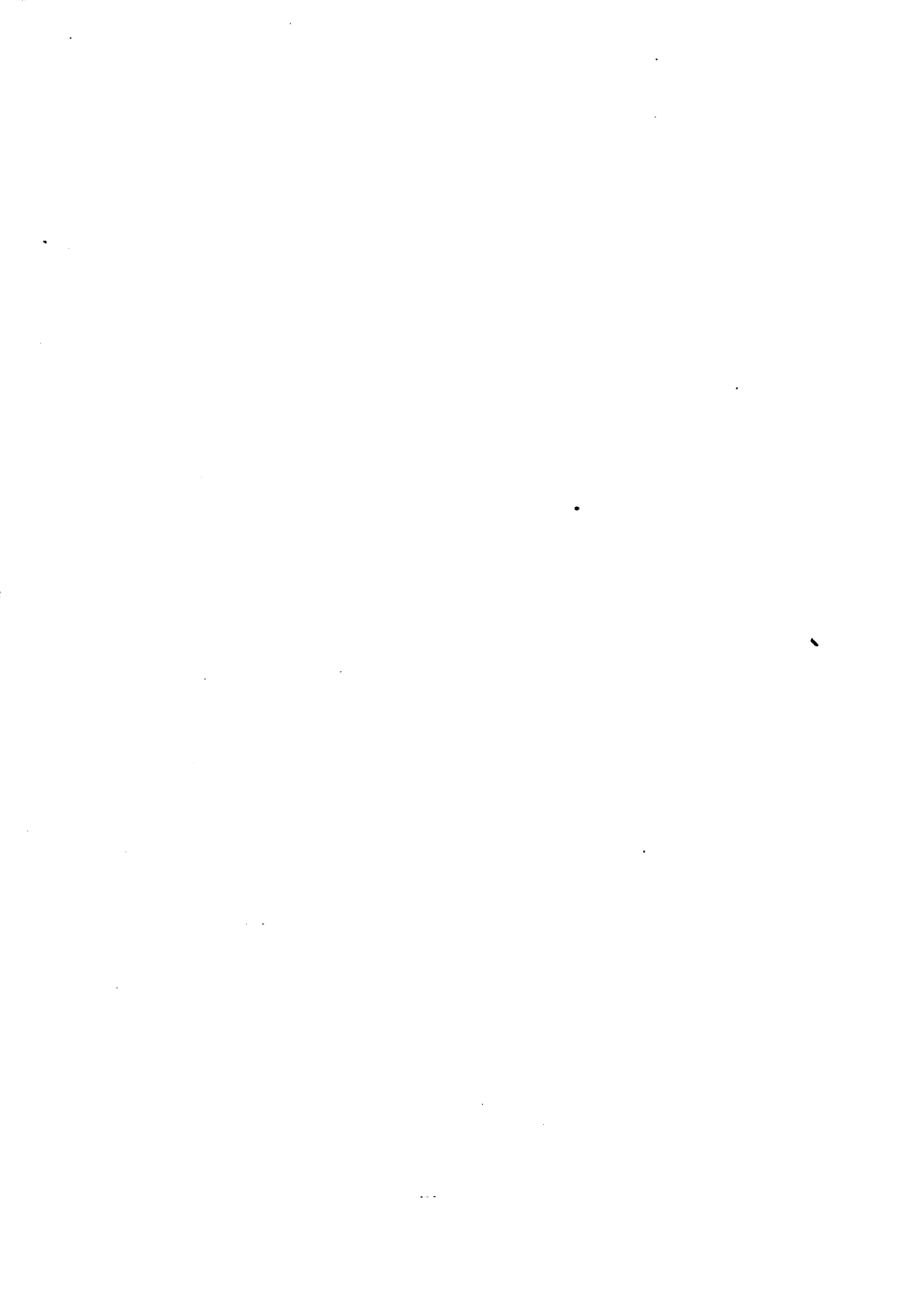
this ideal grows, and his views lengthen over the pathway of the movement, he becomes a living moral factor in helping to fulfill the "unending purpose" which runs through the ages. He lays hold of the rudder to guide the movement toward that "far-off divine event to which the whole creation moves."

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*"Savages are either wholly devoid or very slightly participant of a general spirit, and in consequence are swayed and determined irresistibly by physical forces; but every civilized people is pervaded by a common spirit, which is in fact but another word for the whole of its civilization. THIS SPIRIT IS THE SUBSTANCE OF THE PEOPLE'S LIFE, the chief source of their actions, carrying along with it those who are unconscious of it, and those even who wish to resist it. \* \* \* It is on the whole determined by general causes, by widespread and persistent tendencies, by broad and deep undercurrents."*—FLINT.

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*"Man has other relations than to nature, and some as important; and to judge of him by that one relationship alone can never lead us to the knowledge of what he is, nor of what his history must be."*—FLINT.

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*"To anticipate the new thoughts in the movement of the moral world, to express them, to realize them, that is historical greatness, 'giving name to rolling time.'"*—DROYSEN.

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*"Great men sum up nations, epochs and humanity."*—COUSIN.

### III.

## THE RELATION OF GEOGRAPHY TO THE MOVEMENT IN HISTORY.

Just as there is a vast increase of pleasure and profit to history pupils, when they are taught to see and trace relations in the particular historical events which they study, so the value of instruction in history, and the delight with which pupils will pursue it will be further increased by viewing it in the light which is cast upon it by geography.

The relation existing between the natural features of a country and the internal development of the nation occupying the same was, until very recently, almost wholly neglected.

Of course, so long as history was regarded as chiefly composed of chronicles of the doings of great heroes, without much regard to the progressive, collective life of the people as a whole, the only reason for introducing any geographical facts into the study of history was to show how they had assisted one great hero or another in some great military achievement. Thus, I suppose the pupils of every teacher from Socrates down have been told of the relation of the Pass of Thermopylæ to the struggle of Leonidas and

*Pleasure and profit comes from viewing one subject by the light which is cast upon it by another.*

*Relation between geography and history not generally studied.*

*Formerly physical features were viewed only in relation to some great hero or ruler.*

*As the historian came to view the whole life of man as the theme of history he saw a greater breadth to the influence of physical features.*

his courageous companions; every pupil knows that Cæsar crossed the Rubicon, that Hannibal crossed the Alps, that William the Conqueror landed at Hastings, that the Pilgrims landed at Plymouth Rock. But very few pupils, comparatively, have seen the relation of the mountains, and vales, and harbors of Greece; the central position of Rome, and its position with reference to hostile tribes; the agricultural fields of Southern England and their influence on the simple life of the South; and the boulders and rocky fields of New England—very few, indeed, have seen these with an eye clarified by true historic insight. Indeed, not until very recently, and not till wide-awake history teachers began to see that the selfish doings of monarchs and kings and warriors were, upon the whole, rather juiceless history, and began to see that *every influence which affected the internal elevation and development of a people was the true historical material*—not until history teachers and students have realized these facts have they been able to *broaden their view*, and take in the whole range of historical circumstances which tend to influence the history of a people.

Very happily this is gradually changing, and the best teachers now, before they begin to trace the successive acts in the drama of any people's history, first get a clear and definite idea of the stage upon which the drama is to be played, and the more definite the view of the stage, the more correct is likely to be the view of the history.

The natural features which influence the rise, progress, and even sometimes the decay of a people's growth are very many. Mountains and hills, and their related river systems; the configuration of the shore line of a country, whether there are good harbors or not; the length of the shore line as compared with the superficial area of the country; the relation of the country to large bodies of water, or navigable streams; the character of the soil, as to its fitness for this or that kind of plant; the general slope of the country, whether southward and toward the warm rays of the sun, or northward and away from the sun's warming influence; the climate, as to its dryness or moistness, heat or cold; the seasons, as to relative length and whether subject to great variations; the wild animals in the woods, the fish in the streams or sea; the mineral deposits beneath the earth, as building stone, coal, salt, ironstone, gold, silver, lead; the presence of oil or gas; the natural growths upon the soil, as forests and grass; the character of the soil, as to its capacity to endure long tillage or not,—these are types of *physical forces* which history teachers who are trying to see the *whole circle* of influences which modify human development are studying, and guiding their pupils to study and relate to their history work.

The ways in which these natural features affect man are also numerous. The *climate* greatly affects his health, and his bodily and mental vigor. Man can without danger to himself suffer greater

*Enumeration of the natural features which influence history.*

*The way in which natural*



features influence human affairs.

Illustration of the influence of natural environment upon occupations,

and through the occupations upon the thoughts of the people.

Effect of under-earth products upon human life.

variations in climate than any other animal, but in a very cold or hot climate he does not thrive; for instance, neither the stunted Esquimaux of Greenland, nor the lazy Spaniard on the South American equator have enough vigor or force in them to produce a history worth counting. Again, *climate*, in a great measure, affects the vegetation and animal products of a country, and through these, the occupations, habits, and to a considerable extent the mental tendencies of men. In Greenland or at the North Pole the inhabitants will not grow bananas, or even tobacco; in Virginia or Cuba they are not likely to be hardy, courageous whalers. In Virginia, the *climate and soil* tempted the people to the use of slave-labor, through the culture of the profitable crop of tobacco; but both climate and soil were opposed to the profitable use of slave-labor in Massachusetts. The *mineral productions* of a country have a like effect as that of climate. They affect the thoughts and lives of people through their occupations. They are quite likely to have a very close relation to the political and social life of a people, and to a degree upon their moral lives. If there had been rich gold and silver mines in abundance in New England, and at the same time a rich and easily-won soil, it can scarcely be doubted that the Puritan history of New England would have run in somewhat different channels from what it did. A region having abundant mineral wealth and at the same time cheap *water supply* will be likely to be a manufacturing region; and, becoming so, in a thousand

and ways affects the economic, political and social life. Any one with even slight observation would be struck with different general mental tendencies between agricultural, mining, and manufacturing people. The agricultural class would in the main be more tranquil and quiet in their lives than the mining. The former would change in their opinions slowly, and when changes were to be made, would rarely resort to violence; the latter would probably change slowly, too, but when they started in a change, would act with a force and energy not so easily controlled. Countless incidents in the history of the mining regions of Pennsylvania, from the Whiskey Insurrection of a hundred years ago to the recent strikes, will serve to illustrate a feature of mental tendencies of those living in rough regions. A manufacturing class of people are likely to act more quickly than either of the other classes thus far named. To put this thought in general terms: Any country or section of country in which the people are mostly agricultural will likely be conservative, will like to keep things as they are; while any section of country devoted to mining and manufacturing will generally be progressive—they will be quick to advocate and promote political, social, educational and moral change. This fact is very apparent in England. The East and Southeast with its rich fields, its quiet villages, its lordly parks, its stately church spires, represents the *permanent*, conservative section; the West and Southwest with its

*Different mental tendencies in people of different occupations*

*Illustration of conservatism and progression growing from different physical surroundings.*

mines and manufactories is the *progressive* section. This difference is manifested in their schools, politics, and even in their religious organizations. Take a section of our own country to illustrate the same principle. A line drawn along the southern border of Pennsylvania straight to the Mississippi river would divide our country for the first two hundred and fifty years into an agricultural section south, with its slower, non-progressive old-world ways of doing and seeing things, and a section north, with a great diversity of labor "continually pouring new wine into old bottles," and with a continual elevation of view bursting the old forms of education, religion, government and society in general, always maintaining the substance of the past but breaking the old forms with a larger inner-life.

、 *Influence of water-power on mental habits of peoples.*

*New England character influenced by surroundings.*

The presence of *streams of water with force and fall* sufficient to run mill wheels has mightily influenced the life, habits and affairs of very many civilized peoples. They tend to make the mind quick, energetic and inventive when it dwells from generation to generation amidst a physical environment which tempts it to new applications of nature's powers to serve its own ends. Witness the aptness of the New Englander, who, whether at home or in any part of the world, has no superior and hardly an equal in seeing a measure of advantage in any situation in which he may be placed, and in turning it to account. The nig-gardly conditions amidst which he was placed,—the sandy soil on the coast, the bouldery condition

of the upland soil, the severe climate of the winter, the fish in the stormy sea, the crafty red man, all tended to make him open-eyed and supple-minded to take every tide of advantage as it came, that he might, if possible, surmount the great barriers which impeded his progress.

Various physical circumstances, and especially the relative position and trend of *waterways and mountains* have great importance in determining the *communication of people* between different parts of the same country, and between different countries,—and this communication in turn will in numerous ways affect their history. If access to North and South America had been as difficult on the East as it is on the West,—if, instead of good harbors, a level plain, pierced by numerous rivers leading far into the back country, a gulf, river and lake system in the north piercing the very center, and a gulf leading into the very trough of the continent in the South; if, instead of all these hospitable natural features, the Andes had lifted their lofty peaks on the immediate Eastern coast of South America, and the barren waste and mountain peaks of the Rockies had stretched along the Eastern coast of North America is it to be doubted that the history of the Old World as well as that of the New would have been considerably changed from what it is? The *conquest of the South*, by the Spanish plunderers, with the consequent *influx of precious metals* into Europe, producing a great economic change; and the rise of teeming Spanish Republics which have

*Physical aspects largely determine the inter-communication of people.*

*The ease with which America could be entered from the East coast.*

in no small degree affected the political doctrine and thought of the United States, would in no probability have proceeded as it did had the Spaniards been compelled to meet a set of adverse physical conditions, and win the New World by patient and persistent effort.

Had the conditions also been as supposed, *i. e.*, had the Rockies risen sheer from the Atlantic Coast in the North—that slow, sure and patient movement from the Atlantic sea-coast back upon the wilderness, planting at every step vital institutions, would not have advanced, even if it had advanced at all, with that steady and firm step which has in fact marked its career. And when it is considered for a moment, what has been the effect upon the political, religious, social, economic, and educational thought of the entire world, of the rise, growth and maturity of American nationality, the point of the argument, that the natural features of a country influence, in a great measure, its historical development, may reasonably be held.

*Communication of the sea-board and the Mississippi valley.*

Likewise the intercommunication which sprang up between the people of the sea-board and those of the Mississippi valley, because of the comparatively easy means of moving back and forth, has influenced in a thousand ways every element of American thought. While the germs of American nationality were planted on the Atlantic sea-board, the flower and fruitage has been developed in the great national field of the Mississippi valley.

The *relation of mountains to a strong physical development*, to the making of men of nerve and bone, having great love of freedom, and hard to conquer and still harder to hold in subjection, has given theme for song and literature as well as history. It was in a mountainous country that Robert the Bruce sang, "O, freedom is a noble thing;" that Tell, or some other, resisted tyranny; that the Western counties of the Old Dominion heard the bugle call to freedom, and cast their lot on the national side. Likewise the relative geographical position of countries as well as the natural features within their interiors have greatly influenced the antipathies, wars, jealousies, political intrigues, as well as the social relations of the countries concerned. For a long time to come the young bone and sinew of France and Germany seem likely to stand facing each other in arms, each hungry for a new slice of Rhine-land. On the other hand, the boys of the United States may go to the plow, the office, the university or the store, as we have no powerful, jealous neighbors to watch.

The *influence of cities*—both for good and evil—upon the life of a people who inhabit them, as well as their general influence over the life of the whole nation, is so great, and city growth is so intimately connected with natural agencies, that this sketch should give at least a few hints as to the *connection between physical environment and the growth of city life*.

The physical conditions which have influenced

*Relation of mountains to physical strength and love of freedom.*

*Positions of countries with reference to other countries influence the history of a people.*

*The influence of cities upon the life of peoples.*

*General features which determine the location of cities.*

*Location of ancient cities as determined by physical features.*

*Shifting of the commercial center of the world.*

*The natural features which have influenced the growth and location of Atlantic cities.*

the location and growth of cities may be considered under two heads; (1) the *site*, or ground upon which the city stands and its immediate environment; and (2) the *location*, or position with reference to the surrounding country and the rest of the world. The influence of location is well exemplified in the successive rise and decline of the great world centers. Early civilization grew up around the east end of the Mediterranean, and Babylon, Tyre, Athens, Alexandria, were successively or simultaneously the great cities of the world. With the progress of discovery the world-center shifted westward and Rome ruled the known world for a thousand years. This movement reached its climax and came to a pause—when, on account of the discovery of America, the center shifted to the British Isles, and London fell heir to the hegemony of commerce and power. Situated at the center of the land hemisphere, at the head of navigation upon an estuary which faces the old world and is easily accessible from the new, in the midst of a land bountifully supplied with coal and iron, London seems destined by nature to be the great manufacturing, distributing, commercial and financial ganglion of the globe.

A comparison of the Atlantic sea-ports of America will disclose several important laws of growth. The site of Boston is upon three elevated peninsulas and an island at the bottom of the funnel-shaped Massachusetts bay, presenting a very extensive water-front, so that no part of its business

portion is more than a mile from the docks, accessible from sea and land, yet easily defended from either side. It looks toward Europe, to which it is the nearest of all the United States ports. The region behind it to the West for two hundred miles is sufficiently rugged to be impracticable for canals and difficult for railroads, and it is thus cut off from the great West; but this is partially compensated by the abundant water-power which has made New England the greatest manufacturing region of America.

*Situation of  
Boston.*

The site of New York resembles that of Boston; an island two miles wide and twelve miles long, washed on two sides by tide-water, and poking its nose into a land-locked bay in which all the navies of the world might ride. Its location is at the mouth of an arm of the sea which extends 150 miles inland, the valley of which opens northward to lake Champlain and Canada, and is joined from the West by the valley of the Mohawk, which is the only complete break in the Appalachian wall within the limits of the United States, and leads directly to the foot of the chain of the Great Lakes. Through this gateway of the Mohawk-Hudson valley the Erie canal and six parallel tracks of railroad conduct the commerce of the West, as through a great aorta, to the heart of the system, which is New York. Its accessibility from the interior is the secret of New York's supremacy over her sea-board rivals. Philadelphia, 100 miles from the sea, and with but a single line of water-front upon the Delaware, has

*Situation of  
New York  
City.*

*Situation of  
Philadelphia.*



*Location of  
Baltimore.*

yet been able to keep the second place among sea-ports by reason of her proximity to the anthracite coal fields and iron mines of Pennsylvania. Baltimore has much the same advantages and disadvantages of location as Philadelphia, but is supported by peculiar local industries,—the culture of fruits and oysters.

*Comparison  
of the influ-  
encing cir-  
cumstances of  
the Northern  
and of the  
Southern At-  
lantic sea-  
coast.*

All the Atlantic sea-ports of America, from Montreal to Norfolk, owe their marine advantages to the fact that along that part of the coast all the rivers end in *drowned valleys*; that is, the coast has sunk and let the sea into their lower courses; into the St. Lawrence to Montreal, into the Hudson to Troy, into the Delaware to Trenton, into the Potomac to Washington, into the James to Richmond. Chesapeake Bay, with its numerous tide-water arms, is the finest example in the world of a drowned valley. South of its mouth the character of the coast is entirely different, being bordered by off-shore sand-bars or barrier beaches, broken only by shallow inlets leading to shallow sounds, and having no fairly good harbor except Charleston, as far as the mouth of the Mississippi. New Orleans, like Cairo (Egypt), and Calcutta, is a delta city, at the lowest point upon a great river where a city can be built. San Francisco, with its almost unrivaled bay, stands alone upon the Pacific coast from Juan de Fuca to Cape Horn.

*New Orleans.*

*San Fran-  
cisco.*

*Pittsburg and  
St. Louis.*

Pittsburg with the Ohio flowing away in front of her, and the big coal seams, iron mines and oilwells behind her, St. Louis, commanding the

routes of the three great branches of the Mississippi,—serve as examples of cities at “the forks” of the stream.

Of the Great Lake ports, Buffalo, Cleveland, Milwaukee and Chicago have no natural harbors, but have utilized in each case an insignificant stream, protected by a break-water, for that purpose. Of these, Buffalo is specially favored by its situation at the east end of lake navigation and the west end of the Hudson-Mohawk route, where all goods on their way to or from the sea-board *must* be transferred. In addition, its proximity to the water-power of Niagara Falls seems certain to prove an important factor in the future.

Chicago, the miracle of cities, apparently superior to all laws, was in its inception a “portage” city; that is, a trading post just where canoes left the lake to pass up a short stream and over a low divide to the Mississippi basin. This was followed by a fort and finally by a city upon one of the most unfavorable *sites* in the world. A piece of marshy ground unstable and unhealthful to the last degree, nowhere more than a few feet above the lake, an open prairie without drainage or protection, bordered by a straight strip of equally exposed and unbroken shore,—the man who would have predicted its destiny as the site of the metropolis of America would have been justly thought insane. Yet *broad and more potent physical influences* have overcome all these obstacles. Among these are its situation near the head of lake navigation, in the center of the great wheat and corn belts of

*Lake Cities*

*Buffalo.*

*How natural features have influenced the growth of Chicago.*

the United States, equi-distant from the copper and iron mines of Lake Superior and Missouri, the pineries of Michigan, Wisconsin, and Minnesota, and of the coal fields of Illinois and Indiana; and right in the track of all the great East and West currents of trade and population—all these have conspired to make its growth the most rapid known in human history.

*The direct influence of nature.*

Enough has been said to hint that the influence of the physical aspect of nature has been very great from various points of view in determining the course of human affairs. Nature *immediately* presses upon and affects the body; it *indirectly* affects the mind, through the occupations, inter-communication, and seductive influences of a thousand kinds into which it leads man.

*The indirect influence.*

It greatly influences his social and political life; it influences in a much less degree that side of man's being, *the moral and spiritual*, by which he is brought into immediate contact with the eternal world. No doubt man's religious sentiments and moral habits *have* been tinged and colored to some degree by the physical circumstances which surrounded the origin, growth and maturity of his respective abodes; but in the main it may be safe to say that *that part of man which is most spiritual* is that which has been *least affected by the physical*. Man stands in the midst of nature,—amidst sea and river, heat and cold, mountain and plain; wild animal and poisonous herb; in the earliest stages of his life amongst a horde of savage individuals with little common spirit or

*The higher spiritual nature of man less influenced by physical environment than his lower nature.*

*Man in the midst of nature.*

sympathetic feeling; but amidst the confusion of this whole physical and mental world *he is ideally the center of gravity of it all.* Step by step he draws all things unto himself. Out of his *own moral will and power* he is to lay hold of this wild nature about him and lift it up into the sphere and use of man as he moves forward, organizing and incorporating himself into progressive moral institutions. Every man thus becomes a sort of Hercules, by *many* labors conquering the nature about him, and the brute instincts within him.

Can history pupils understand these relations and connections existing between nature and man's history? There are no relations easier or more tangible with which the history pupils deal. The substantial and easily accessible *material* for rendering plain and interesting this whole field of investigation is to be found *in the neighborhood of every pupil.* Let him observe and tell the relation which he sees between the habits, thoughts and actions of the people of his own neighborhood and their occupations; the relation of coal or building stone to the people's living; how the presence of water-power in any particular locality has influenced the life; the relation of gas or oil to manufacturing, wealth, moral habits, presence of railroads. Let the pupil see the relation between the "lay of the land" and the running of wagon roads and railroads. See if any relation exists between the richness or poverty of the soil, and the comforts of home, possession of libraries, length of school term, beauty of church building, and all

*His early struggle against nature.*

*Can history pupils understand the relation of geography to history.*

*The ability of the child to see relation of physical to human facts in his own home surroundings.*

*Should see  
man sur-  
mounting  
difficulties.*

public buildings. Let the pupil see *where man has risen above some obstacle* which he at first was unable to surmount, as the building of a bridge over a stream which formerly he crossed with danger and difficulty, the growing of better horses, cattle or sheep than "they used to," etc. This simply hints at a kind of work which will give children great delight and profit, because they see, in a simple way, the *relations between great forces*—physical and spiritual—which, working in combination, have made the history of the world what it is.

*The ability of  
children to see  
the broad re-  
lations be-  
tween history  
and geogra-  
phy.*

As to seizing the broad and comprehensive views of this relation, like all true history ideas, *they will grow in the child's mind* from the first lesson to the last if the teacher sees them himself and patiently guides the child in pursuing them. Any average child may be led to a clear and definite view of what is meant by natural features and the relation of these to man's affairs if he will think of geography, not as a map on a wall with crooked marks of various colors, and black dots, and the names of sundry arbitrary divisions of one kind and another thereupon; but if he will think and *imagine off of the earth every thing which has been produced by man*: let there be no road of any kind, nor house, nor tame animal, nor tame fruit, nor woven cloth, nor manufactured tool or device of any kind, nor organization, as church or government, nor anything made from mineral production, but instead of this let him *see in his mind* the mountains with great val-

*Geography  
should be seen  
and felt by the  
pupil and not  
thought of as  
a map on the  
wall or in a  
book.*

leys, and systems of rivers flowing between; dry and parched desert wastes, without vegetation or animal life; rich plains with wild animals upon them; fish in the sea; the wild fruits of the plains and woods; the sluggish and rapid rivers; impassable mountain ranges capped with ice—let him see all this with greatly increased detail and then “let man appear upon the earth” amidst it all, *without institutional organization and without common sense*, and he will begin to perceive how in early time man must have been buffeted about by the physical conditions surrounding him, which were relatively so gigantic and powerful as, in great measure, to paralyze and overpower his feeble efforts to resist them. But amidst all these difficulties, and by the use of them, he will see the *spiritual power in man begin to work*. Man will begin to build,—houses, canoes, fortifications, implements, ships, roads, wealth, money, laws, creeds, sciences, literature, arts, institutions; and with nature always remaining the same, but by a continual increase in man’s organized spiritual power to overcome it, the pupil will see him surmount barrier after barrier, and by “the faith of a grain of mustard seed,”—that faith which has in it the germs of immortal growth—he will see undaunted man remove mountains—mayhap by a shovelful at a time—make the waves of the sea obey him and carry his commerce, and harness the very elements of the air to his uses.

This increase of the sum of spiritual power, as I have said in a previous chapter, arises through

*The natural world imaged by the child.*

*Man imaged as appearing amidst physical environment.*

*Nature has given a part of the material from which develops the moral world.*

*Man surmounts nature.*

*The growth of spiritual power.*

man's disposition to organize himself into corporate life, and work with his fellow-man. By this means, tribes, peoples and nations arise; and thus there come to be great *spiritual agencies* by which man *conquers his environment and renders himself more free.*

*The spirit of race.*

One of the most powerful of these agencies is *the spirit of race*,—that very complex combination of social, political, religious and moral tendencies, habits, customs, and aspirations which become incorporated and ingrained into the very being of peoples, and both consciously and unconsciously bear them forward,—those who advance it by conscious effort, those who passively participate in it, and those even who by conscious effort seek to resist it. For illustration, the *Anglo-Saxon race spirit* is very different from that of the Chinese. The student of early American history has noticed, no doubt, the great difference between the *race spirit* of the English, that of the French, and that of the Spanish. The *tenacity, individuality, and love of personal freedom* of the first, the absence of these qualities in a marked degree in the other two.

*Illustration of the spirit of different peoples.*

*The "spirit of the times."*

Another *spiritual agency* of great influence is the *spirit of particular times*, during which some particular thought or sentiment or aim takes hold of the inner and outer lives of a people and so impresses itself, that their industry, art, religion, philosophy, government, and social customs are tinged and colored by it. Examples of this would be found in mediæval times, when great zeal for spiritual growth, caused countless thousands of

men to purposely neglect and punish the body by various customs, thinking thereby to promote spiritual growth; or the times of the Crusades, when all of chivalrous Europe left home and land to rescue the tomb of Christ. How impossible it would be to inaugurate and carry forward just such a crusade in the nineteenth century, because *the spirit of the time is different*. Likewise the times of discovery in the fifteenth, sixteenth and seventeenth centuries cast such a *halo over every phase of thought and life* that every thing was tinged by it.

Still another mighty agency in the development of history is *the spirit of particular individuals*, and especially that of *great men*. The exact relation of great men to their times and to the general spirit of the race in which they live is not easy to estimate. Do great men make and mold society, or does the general spirit of society make and mold them? Carlyle says. "As I take it, universal history, the history of what man has accomplished in this world is at bottom the history of the great men who have worked here." Of the same tenor is this statement from Lowell: "History teaches, perhaps, more than anything else, the value of personal character as a chief factor in what used to be called destiny, for that cause is strong which has not a multitude, but *one strong man* behind it. History is, indeed, the biography of a few imperial men." Now, with such eminent authorities as Carlyle and Lowell saying that Moses, Cæsar, Shakespeare and Newton have made the engine, built the fire and are now almost entirely

*Illustration  
of spirit of  
the time.*

*The spirit  
and power  
of great men.*

*Carlyle's view  
of the influ-  
ence of great  
men.*

*View of Low-  
ell.*



*Could a great man accomplish anything if the environment were not suited to his thought and genius.*

*Illustrations of great men and their environment.*

*Lecky on the relation of the great man to his environment and his power to influence history.*

directing the engine which draws the human race along, we might ask a question like this: Suppose some man of extraordinary genius should suddenly fall from the sky and light on this earth, what could he do at any given time or place unless he took all of the mental and physical surroundings into account, and like the armored ghost of Hamlet *should marshal the people in the way they were already going?* Could Giotto have accomplished much with all his genius without the monks and bishops of Northern Italy to appreciate his Madonnas and furnish him with a good living while he continued to paint them? What could Shakespeare have done without the centuries of antecedent growth in language, traditions, and general spirit of thought and life, and an admiring audience at the Globe to appreciate the delicate fancy of the *Midsummer Night's Dream* or the badinage of the *Merry Wives*? Peter the Hermit could not now stir a whole civilized earth into a religious ferment, and Voltaire would have starved to death in the tenth century for want of readers.

Perhaps these illustrations are sufficient to suggest that both factors—the man and the environment, both physical and mental—are of supreme importance in human evolution. Sometimes one seems to weigh more, sometimes the other; sometimes they seem to tremble in equal balance. Lecky sums up the matter thus: "When we say that the opinions of a given period are mainly determined by the intellectual conditions of society, and that every great change of opinion is the consequence of general

causes, we simply imply that there exists a strong bias which acts on all large masses of men, and eventually triumphs over every obstacle. Men like Bacon, Descartes and Locke have probably done more than any others to set the course of their age. They have formed a certain cast and tone of mind. They have introduced peculiar habits of thought, new modes of reasoning, new tendencies of inquiry. The impulse they have given to the higher literature has been by that literature communicated to the more popular writers, and the impulse of these master minds is clearly visible in the writings of multitudes who are totally unacquainted with their works. Such men as these embody and reflect the tendency of their times, but they also frequently materially modify them. To trace in every great movement the part which belongs to the individual and the part which belongs to general causes, without exaggerating either side, is one of the most delicate tasks of the historian."

It has been the chief aim in this discussion to enumerate the great forces which have worked in and through man in building up the spiritual system which is ceaselessly "contributing to itself." Any student who leaves out the physical features as great causes of progress will fail to catch the truth; and any one who leaves out the spiritual forces will fail to do so in a still greater measure. *It is the harmonious balance of the two that has secured the greatest progress towards man's liberty.*

*Summary.*

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*"New occasions teach new duties; Time makes ancient good uncouth;*

*They must upward still, and onward who would keep abreast of Truth;*

*Lo, before us gleam her campfires! we ourselves must Pilgrims be,  
Launch our Mayflower, and steer boldly through the desperate  
winter sea,*

*Nor attempt the Future's portal with the Past's blood-rusted key."*

—LOWELL.

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*"In it is plainest taught and easiest learnt,  
What makes a nation happy and keeps it so,  
What ruins kingdoms and lays cities flat."*

## IV.

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### THE RESULTS OF HISTORICAL STUDY.

The teacher who is devoted to history work may hope to give the children practical power over the English language by supplying interesting material for thought, by training them through example in the organization of this material and by familiarizing them with elevated forms of expression.

He may confidently expect to see other school work, especially reading, United States history and geography infused with new interest for the children.

He may rejoice that he has helped to form a basis for the reading of higher literature; for, if the historical fact of Julius Cæsar, of Harold, and of Ivanhoe are familiar, these works will be as fascinating to the boy as the sensational story of adventure.

This work will strengthen the character of the boys and girls by filling their imaginations with pictures that will prove a safeguard in temptations not only from without, but from within. It may be argued that their present school work

*Primary history work forms a basis for language work.*

*It is related to other subjects.*

*It is of value in the development of character.*

occupies all their time. *It does not.* Parts of speech are useful and may be made interesting, but they *will not* keep a boy out of evil company. No one questions the value of the six per cent. method, but it *will never* so absorb the interest of a girl as to displace mind-weakening day-dreams.

*The moral lessons of history.*

This work will tend to teach, without bitter experience, that "whatsoever a man soweth that shall he reap," that he that seeketh selfishly to save himself loseth himself, and that neither man, nor class, nor nation can rise or fall alone.

*True mutual relation of individual and institution.*

Through this work they will begin to see dimly the individual and the institution in their true relation; that an individual does not exist for the institution, neither can he live without the institutions; that the individual is *himself* only by participating in the full life of organized society.

They will begin to see the interdependence between the institutions; that, "man's religion is the chief fact in regard to him;" that upon religion rests the home; that from these two go forth the others and to them they return; that there is, when each sees its true function, no conflict between State and Church—purity of the one means purity of the other; that decay of State presupposes the degeneration of the individual; that business, which seems to be the queen, is in truth but the humblest handmaid of the others.

*Makes the pupil desire to purify his material life.*

This work would do much, in time, to correct our national weaknesses—more than could be done, perhaps, by attacking these defects directly. Even with the mature men and women of the com-

munity, the teacher would often find it hazardous to introduce the questions that are agitated at the present time—the questions of prize fights, of prohibition, of foreign immigration, bribery in politics, religious intolerance, and the conflicts between labor and capital. To the children, however, he may tell of the Roman gladiator, of Hastings, of the American Indian, of Catiline, of Arnold, of the Puritans, and of the plebeian secession. Thus he may “tell a truth obliquely, do the thing that shall breed the thought.”

As the pupil advances in the grades and approaches the high school, he should be led to see some of the more difficult problems which grow out of the nature of history itself as well as the methods of its investigation. He should see, (and he can be easily led to see) that the facts of history are not as certain as facts of arithmetic. That two and two are four he will be perfectly certain; but of the leading motives which animated Napoleon in his stupendous wars, or Jackson in his disastrous civil service policy, there will always be diverse opinions. He must be led to see, if history is to be his truest teacher, that in human action and in the inner lives of people which control this action, there are always elements of uncertainty. He must be taught to look behind the act to the motive, and if possible *let no man parade through the world in a mask*. He must be taught to think something of the nature and interests of men, and to judge how these will affect their conduct. The slave-shipper and slave-

*The pupil should gradually become a critical student of history.*



*Should be taught to judge of sources of historic truth.*

*History in relation to the formation of character.*

*Should become a searcher.*

owner will not see the institution of slavery from the same point of view that Garrison and Phillips saw it; and to be the true student of history he must see the view of the one as clearly as that of the other. He ought, in the upper grades and high school, to catch some clear views of the masses of historical material which have recently been opened up in the great archives of the world, and which the great scholars are now examining and re-interpreting with such vitalizing influence on the recent spirit of history. As a history student and *as an investigator* he must realize that people are sometimes narrow, bigoted, selfish, and false, and that the records which they themselves or others leave of their lives must be carefully weighed and criticised in order to sift truth from error. In short, the teacher should be such a true embodiment of the historic spirit that the *pupils will become imbued with it*, and catch those fine *qualities of character which a true historic study should bestow*,—qualities of patient research, of critical examination, of unbiased judgment, of sympathetic insight into the time, place, and whole circle of conditions of the people, or individual being studied. He should be trained to due caution, in view of the wide gaps which still exist in the great chain of human life which are not yet, and may never be filled up. Perhaps no one word will better express the thought here intended than to say that *the teacher must lead the pupil to be a true searcher*; baptize the pupils with the *spirit of search* and they will understand the Socratic maxim, "A life without in-

quiry is a life not worth living." Every pupil who has gone through the eight grades, to say nothing of the high school, without gaining *that stability and growth of character* which comes from *doubting things, weighing and testing things to the last point of investigation*, has been cheated out of some priceless spiritual treasures, which ought to have been ceaselessly enlarging, fortifying and building up his soul. Both teacher's and pupil's mind should be like an onflowing river,—always giving out, but likewise always receiving more.

*Stability of character a result of historic study.*

Neither are we to value the study of history the less because it does not yield certain truth like mathematics, or train the mind just in the way that mathematical study trains it.

"If God held all truth shut in His right hand, and in His left nothing but the ever-restless instinct for truth, though with the conditions of forever and ever erring, and should say to me, Choose! I would bow reverently to His left hand, and say, Father, give! Pure truth is for Thee alone."

*The value of history work is in the SEARCH as well as in the TRUTH FOUND.*

And in so far as this lofty sentiment from Lessing expresses the true path in which the human soul is to find its greatest enlargement, and man be given a lamp by which to guide his feet, history may stand on a democratic footing with any of the subjects of knowledge to which the mind may apply itself. No one will deny the high value of the logical processes involved in the study of mathematics, nor the careful training which comes from the study of languages, nor the power of observation and insight into great Nature's laws which comes from the study of the natural

*History compared with other studies as tending to give mental training.*

*History trains  
the teacher for  
practical life.*

*History work  
should give  
positive ele-  
ments of  
character.*

sciences. But, perhaps, the discipline in none of these better fits the mind for intelligent and beneficent participation in human affairs, or so broadens its sympathies as the successful pursuit of history. In the every-day affairs of life, one acts upon evidence always more or less uncertain, just as he forms his conclusions in history from more or less probable data. Our neighbors, our statesmen, our teachers, our merchants, our preachers, are not sworn on the witness stand every time we speak to them or buy of them, or sit under their instruction. Indeed, the whole course of our lives is one long training in separating truth from error, certainty from doubt. We form the habit of weighing the probable with the improbable, and thus arriving at a basis of *positive* action. That which is shifting and uncertain in conduct, and which flounders about in the quicksands of an unstable mind, or the habit of taking up one thing at one moment and dropping it at another is not the true result of the careful gathering of evidence, and balancing testimony. Much reflection and carefully "thinking upon the event" does not necessarily make everything appear

"Sicklied o'er with the pale cast of thought."

The true fruit of history work is a generous but positive character. Careful, searching history work ought to give pupils such nurture and growth as would enable them to arrive at, and continue in, that course of stable action which comes from well ordered opinions formed by the greatest caution and wisest deliberation.

The quiet nurture of the soul upon the best that has been thought and said in the history of the world is culture. No branch of study offers better opportunities, or richer fields than history for giving this food. The patient searcher after truth and justice can hardly prevent the soul from growing upon what it feeds. The continual balancing of possibilities and the gathering of evidence which often holds the scale in trembling balance, will teach the pupil that the questions are few that have not had as much honestly said on one side of them as on the other; that the questions are still fewer on which all the wise men, and all truth are on one side, all the fools, and all error on the other. He will see that the distance dividing the wise men on opposite sides is much narrower than that dividing the fools from the wise on the same side. This perpetual habit of *seeking and seeking again* with singleness of mind *the truth of all sides of thought*, will do miracles in casting out the evil spirit of party, sect, creed, egotism, and fanaticism, and will greatly broaden his sympathies. He will imbibe the truths from Confucius, Socrates, Marcus Aurelius and from Christ,—all with equal openness of mind, but in unequal measure; he will be both Jew and gentile, Greek and barbarian, Catholic and Protestant,—and I do not mean this fancifully, but really. He will embody and exemplify the true historic spirit in that degree in which he can detach himself from all prejudice, party, sect and creed, and come into *sympathetic touch with the entire stream of humanity.*

*History as a culture study.*

*History tends to open and broad-mindedness.*

*The aim of history is to give the child the entire life experience of the human race.*

*Virtues of life.*

*"Act much, suffer much."*

To the degree in which the heart bleeds, travails, and rejoices with every heart which has bled, travailed and rejoiced, he will be enlarged and enriched in his character with the true treasures which the study of history can bestow.

It must be the *ideal aim* of the teacher of history to take into himself, and to lead the pupils to take into themselves, *the whole actual life of the human race*, in its full circle of thinking, aspiring and doing; and if the teacher succeed in a great measure in doing this, he will succeed in an equal measure in accomplishing through history work those practical, intellectual and *moral* results which it is justly claimed it ought to give. The student who has followed the historic stream from its early springs down to the present time, and observed the order of its flowing, will be full of the lessons of order, courage, patience, self-sacrifice, patriotism and liberty which it has taught; the past will no longer be a dead past, but a *living present*, ceaselessly streaming forward, *determining the life of the future*. Out of the *fullness of such thoughts* as these will arise that condition of mind which is called *passion*,—a consuming desire—and in this case it would be a *desire to take* these vital principles of human upbuilding which he has learned in the school, go forth *into the institutional world*, and "mix with action" in the great university of the *present*, as it sweeps forward to the *future* in an endless maze of interests, aspirations, conflicts and triumphs. He would be filled with zeal to help to trim and bear on the torch of *freer*

*institutional life with a stronger and brighter flame to the next generation. The historian will then become a statesman, a school-man, a church-man, a business man, giving a healthier pulse-beat to the living social body. In the degree in which he becomes thoroughly imbued with these and like lessons which history may and should teach he will be able to intelligently direct his own life and the life of the race to the*

*The supreme end toward which history moves.*

“One God, one law, one element,  
And one far-off divine event,  
To which the whole creation moves.”



PART II.

History in the Grades:

Plans and Illustrations.



## EXPLANATORY NOTE TO PART II.

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In presenting the explanatory material of the following pages, I am very conscious how difficult it is to give it anything of that lively setting which it has when it comes right from the lips of an interested and enthusiastic child. What is often full of the warmest enthusiasm in the class-room, appears very lifeless on the printed page. I believe, however, that teachers doing history work in the grades will be able to see the *general spirit* of history work, which is advocated by this outline, by a study of this illustrative material. I especially wish to *emphasize* the fact that the material presented is intended to illustrate the ordinary, daily work of the class-room. It is not intended to present lessons to be copied in detail, but such as exhibit in a fair way such a spirit of history work as will interest children; make them intelligent, judicial, and discriminating in investigation; give them a non-partisan way of looking at things, and finally give them much enrichment of character.

In studying this material, the critical teacher will observe that children are apt to come to conclusions on insufficient data; they have done so occasionally in these lessons. This may serve to remind the teacher that the only road to successful history work is the habit of incessant research on the part of the teacher, and a like habit by degrees on the part of the pupil as he advances in the grades.

E. W. K.



“Perhaps nothing is more stale, true though it be, than that the teacher must study incessantly. And in nothing is this more emphatically true than in teaching history. \* \* He must be ever eager to add to his knowledge ; ever ready to correct false impressions. There are some shallow people who think history a simple matter, because forsooth it is merely the telling of facts. I do not know anything more difficult in this world than to tell facts as they are.”—JUDSON.

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“Man is the epitome of the race.”

## V.

### PREPARATION OF THE TEACHER FOR HISTORY WORK IN THE GRADES.

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One of the most fundamental defects in the history work of the grades below the high school is its lack of unity. A single lesson is not a unit—points are given that have no relation to the main one or, if they have, the relation is not always shown. A series of lessons often has but little unity within itself—yesterday the work was, perhaps, upon Alexander the Great; to-day it is upon Luther; to-morrow it may be upon Webster. The work of one grade is very frequently divorced from that of the others.

*The fundamental defect in primary history work.*

Man's search from the beginning has been for relation between particulars—for unity—for the One. The child has for his birthright this same search. To feel assured of this we have but to notice how the most timid little maid of six raises her hand to tell that she has helped *her brother* when he baked marbles just as *Kablu* baked tiles; how the eyes of the dullest boy will sparkle when he tells that *his father* was once on a jury just like the *Roman jury*; how, with pleasure touched with pain, a patriotic young American will say, after

*Search for unity—the inherent characteristic of the child.*

*The course in primary history work should be determined by the nature of history.*

studying the Roman jury, the Saxon moot court and the English Parliament: "It seems as if *we* haven't very much *new* of our own."

Primary work in history (even when the work is organized within itself) is usually along lines of American history only, and does not give the child a long enough view to get the full value which history can give. Those of the children who leave school before the high school have a partial and necessarily distorted view of the race's entire development. While those who take the high school work correct this view to a certain extent, they do not see the growth of the race as clearly as if they had from their first work in history been growing into the historic feeling by seeing the race in its struggles and in its gradual development. It is impossible to understand American history without some knowledge of that of England; while a clear insight into the history of England calls for acquaintance with that of the early Saxons as well as that of the Romans.

*The life of the child is in unity with the life of the race.*

This defect in the work is apparent not only when we view the subject-matter but also when we turn our attention to the nature of the child. Over the same path that the race has trodden in this search for truth, the child must pass. When he comes to school he has spent six years in becoming acquainted with the mysteries of the physical world. He can understand the awe with which the lightning and tempest inspired the primitive Aryan, the reverence and love with which the beneficent sun filled his heart, and the

many trials and sufferings that taught him to think. The temptations to untruthfulness, cowardice and disobedience that school life soon presents fit him to appreciate the Persian's heroism in the opposite virtues. The race in which the hardy Spartan wins the crown from the graceful Athenian appeals to any boy or girl. The Roman love of law is in harmony with the budding ideas of justice that cause the right-spirited child to despise a cheat. With the Pagan Saxon, the boy may think for a time that might is right; but with the Christian knight he learns that gentleness and mercy are above the might of the Saxon and even the justice of the Roman; he realizes that *Christian beauty of soul* far surpasses *Grecian beauty of body*. The desire for romantic adventure is satisfied by tales of chivalry; the longing for the more practical exploits, by the stories of the navigator and the explorer.

When the more complex and difficult questions of American history are met they are not only interesting, but pleasant, as the child is ready for them. Children in the lower grades are able to understand much of the doings of the human race when it was in its childhood. They can understand the race's prattling and wondering and imagining, because they are mostly doing this themselves.

The heroes of long ago seem to touch the child's heart as those of yesterday do not. Enveloped in the mist of years, their figures seem gigantic. They lived their lives and wrought their deeds

*The child  
worships the  
hero of long  
ago.*

when life was more simple and childlike than now; when it was not incrustated with customs and formalities; when the earth *had* four corners, so to speak, because it seemed to have them; when men saw visions and spoke with the gods; when men, though cruel, had not learned the refined methods of being false. It is not to be wondered at that the *stories* of men living when *the race was in its childhood* hold *our* children spellbound in school; that they enter into their games and color even their dreams.

*The course in primary history work should be determined by the nature of the child's mind.*

It may be objected that these people had incorrect ideas. They had—but this does not prove that they, themselves, were necessarily false or foolish, as Ruskin says, when he warns us: “But don’t accuse your roughly-bred and fed fathers of telling lies about the aspect the earth and sky bore to *them*—till you have trodden the earth as they, barefoot, and seen the heavens as they, face to face.”

These childlike heroes may have no message for *us* but they have for our *children*. The nature of the child—his inherent tendency to see things in relation,—and his degree of development require that history work for lower grades begin with the childhood of the race.

*Scope of the work.*

Since the development of the Aryan branch of the human family constitutes the main historical stream, it seems reasonable to limit the work to the life of this people. And even here, because of the elements of time, it is only possible to explore those larger currents which have united to form this stream.

Throughout the history work the effort should be to present such stories of places, men and objects as will be best adapted to show the *spirit of each age*, and how this spirit shows itself in man's institutions.

Since man's life and development are so deeply affected by the physical features surrounding him, geography must be constantly brought to the aid of history. The pupil must be led to see (1) the theater in which the people being studied developed their history; but (2) he must see that in the long run less depends on the physical features surrounding a people, in their historical development, than on the moral and intellectual force which arises from man's association with man. Man must boldly and manfully face nature, using her when she is kind, subduing her when she is cruel.

The outline which follows will seem to demand more time than is at the teacher's command for this subject. It should, however, be remembered that the children are not prepared to go into the minute details of each point, and that many phases of any event are beyond their ability. Neither must it be forgotten that the facts which they are capable of comprehending they remember much better than older persons do. To economize time with the younger children the language work may be made to reinforce the history, while with the older ones the reading lessons may be used in the same way.

The geography work that has been well done in

*Nature of work in relation to literature and to geography.*

*The time of the child may be economized by coordination of the history with other subjects.*



connection with history need not be repeated. It is easy to see that this work in history will often shorten the time to be spent on a reading lesson, that the literature and the history mutually assist each other, and that United States history work will have been given an intelligent basis by the preparatory work of the first six grades.

*The time of child is economized by the expenditure of the time of the teacher.*

That the work consumes time cannot be denied—any valuable work does—but it is not so much the time of the class as that of the teacher, in ever working out new illustrations and new material for his work, that will give true guidance to the pupil, and real life to the history work.

*The necessity of the teacher's preparation.*

If the teacher has not studied general history, as many of our teachers have not, let this not keep him from doing what many good teachers have done,—get a good book, and work out the material more and more from year to year. If he does not do this the dim way in which he sees the subject himself will not enable him to interest the pupils, and the work will, in all probability, end in failure. If the teacher does not know his subject he cannot distinguish the essential from the nonessential and being limited in time, he is in danger of giving his class a few grains of wheat amid much chaff.

*The teacher must know history in a broad and deep way.*

To avoid this, let him prepare himself for his work by the study of the most reliable authorities. If the teacher's time for study be limited, it might be well to select works that are not voluminous and that are interesting. As time permits, let him supplement this by the study of other works

on special phases, being careful to *select writers on all sides of the question*, for almost all historical questions have more than one side. As the work goes on, let him enrich his conception of each age by reading those literary productions that throw light upon it. Works upon the philosophical side of history should be studied, as he gets time for doing so, so that the teacher may decide the unifying idea of history in general and of each period in particular. To a teacher who has the student spirit, and none other can truly teach, this work will be far from unpleasant.

Even when the teacher has studied the subject-matter as broadly and as deeply as is possible,—seized the spirit of history-growth exhibited in the realities of institutional life—become imbued with the spirit of each age or people;—his preparation is not completed. He must then decide the particular heroes and events that set forth the spirit of each period in its truest light; further, he must decide exactly what facts in the life of the hero and what circumstances of the event are necessary in the presentation.

In deciding these points he should ask himself: Does this event bear the imprint of the *spirit of this age*? If the answer be in the affirmative, he may ask: Does it reveal, primarily, the life of the family, the system of education, the manners and customs of social life, the ideas of religion, the field of business, or is it in the domain of Government? From what ideas in past periods has this grown? Why does it occur at this particular

*The teacher  
must organize  
these facts.*

*The teacher should adapt the organized fact to his class.*

*Primary history work should be given in the form of a story.*

*The story should be interesting.*

*The story should possess unity.*

*The story should be simple.*

time? Into what may this be expected to blossom in future periods?

Having these points clearly in mind the teacher should ask himself: (1) Which of these points are *appropriate* to the *age* and *development* of the children? (2) Which point should receive the most *emphasis*? (3) In what *order* should the points be presented? (4) By what means should they be presented to the class?

The answers to the first three questions are apparent. The fourth only will receive attention here. The history work, especially in the lower grades, should be given *orally* in the form of a story. The universal cry of children, "*Tell us a story,*" points out the true path for the teacher.

That the purpose of the history work may be accomplished, the story must be *interesting*. To be interesting it must possess *unity*—be upon one main idea. If it be upon the Persian school, let it be upon the Persian school no matter how tempting the roads that lead into other realms. Let the teacher, if he is tempted to stray from main point of the lesson, say with Kipling, "But that's *another* story." The story should have a deeper unity—it should *make clearer* the one of yesterday, and *hint* at what will come to-morrow. Whenever occasion offers the story should be related to kindred facts in our own history. We should compare ourselves with our fathers that we may see the growth or the decay.

The story should not only be a unit but it should be *simple*—childlike but not childish.

*Many* characters should not be involved, many difficult names introduced, nor should the circumstances be so involved as to confuse. The relations in which the facts are viewed should not be beyond the experience of the children. In justice to the children, however, it should be said that they often astonish the teacher by their power to interpret facts apparently far above their actual experience.

To be interesting the story must be *complete*. This does not mean that every point should be given, but that the essential ones must either be presented or strongly suggested by the story.

The points in the story must be presented in *logical order*. The story will contain one or more of the four forms of composition—description, narration, exposition, or argumentation. The teacher should keep in mind the laws of each form and in his story present the points according to these laws. If this is done the teacher will not be compelled to mar his story by saying, "But I should have told you before, etc."

The interest of the story is much increased if it be presented so as to *appeal to the imagination*. To do this it should be *concrete*. If it is the purpose of the teacher to teach the nature of the feudal system, the great influence of the mediæval church, or the meaning of the Magna Charta, let him tell the story of William of Normandy, of Leo the Great, or of John of Lackland. For this purpose a mythical person *may* be used. In "*Three Greek Children*," by A. J. Church, he uses a pretty story

*The story must be complete.*

*The points of the story should be given in logical order.*

*The story should address the imagination—be concrete.*

*The story  
may be  
symbolic.*

of a baby that was hidden in a corn-bin to show a great change in the government of Corinth.

If the facts presented are *symbolic* the children should be led to see the symbolism. The body should be put into the clothes even if they are old clothes. There is a meaning in Kablu's door facing the east, in the "garland" on the door of Cleon's home,\* in the rosemary garlands that adorn the Lares and the Penates, in the white horse upon the Saxon banner, in the form of Westminster Abbey, and in the accolade that conferred knight-hood. This meaning should be brought out.

*The story  
should be  
dramatic.*

That the story may be imaginative, it should be *dramatic*. The children must hear that heroic speech of Horatius:

"And how can man die better  
Than facing fearful odds,  
For the ashes of his fathers,  
And the temples of his Gods."

They must see him as he stands, with,

"Thrice thirty thousand foes before,  
And the broad flood behind."

They must clap *their* hands as,

"He enters through the River-gate,  
Borne by the joyous crowd."

The children will know that poem "by heart," and its lesson of love of country will never be effaced.

*The story  
should be*

In language, the story should be *clear*. It should be elevated and graceful but free from every su-

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\* (See illustrative lesson for the Third Grade.)

perfluous word. The teacher should never talk to give himself time to think. An eloquent silence is much better. The sentences should be short and free from unnecessary connectives; such as, *and, and so, and then*, etc. The story should be appropriately ennobled by poetic lines, concrete illustrations, and figurative language. Clearness, especially in the lower grades, often demands that the teacher shall ask an occasional question and call upon a child for an example or an explanation.

*clothed in clear, concise and elevated language.*

While it has been shown that the main purpose of this work is to elevate the character, in the teacher's effort to do this it is weakening to burden the story, by frequently moralizing. If the teacher is endowed with sympathy and the story-telling instinct the children will *feel* the moral and moreover *act* it.

*The story should suggest the ethical point.*

"*Ten Boys*" by Jane Andrews, which is already in use in many schools, may be used as the basis for the history work in the grades from the first to the sixth. While this little book is excellent, many modifications will be found necessary for our purpose. The language of all the stories is of the same degree of difficulty—adapted to the fourth and fifth grades. For grades below these the story must be simplified, and the difficult expressions made clear by illustration and explanation. For the grades above, much outside work must be introduced.

*"Ten Boys" may be used as the basis for the work.*

*The language must be adapted to the lower grades.*

Each story is replete with allusions to literature and to the other fine arts. These allusions

*The allusions must be made*

*clear by  
means of  
stories.*

*This book  
must be sup-  
plemented.*

are often of great value in bringing out the spirit of the people. The explanation of the "shield-maidens" in the story of the Saxon boy, of the statue of Pallas Athene in that of the Greek boy, and of the festival of Castor and Pollux in the story of the Roman boy, will be found to bring out very essential points in the life of each people. A very important feature of the work consists of stories based upon these allusions.

While the authoress has, in the main, given a sufficient number of facts to set forth the spirit of each age, as there is no attempt at grading, the points made are often very difficult for the lower grades and too easy for the higher. Many of the facts are given in too general a form and should be made specific by stories of individuals from other sources. As the work goes forward it should constantly increase in both depth and breadth. The teacher should make use of pictures, drawings, objects of art, models and poems to make vivid the points with which he is dealing.

While the book is based upon the idea of the growth of the race's institutions, sometimes one of the institutions receives but scant attention. In the story of Gilbert, the business phase of life is almost ignored, while in that of Roger the Government receives much less attention than it does in that of Wulf, although the State in the time of Elizabeth is far more prominent than it was in the days of Hengist and Horsa. The advent of Christianity and its great influence over civilization is not sufficiently emphasized.

The number and nature of the modifications will, of course, depend greatly upon the development of the children and the time allotted to the work.

*The teacher must determine the modifications.*

The modifications that appear in the following suggestive outlines are approximately those that were made in a school in which the history work had been a feature of all the grades. Those in the higher grades had had the work from the beginning. The time devoted to the work each week was three fifteen-minute periods in grades One and Two; and three twenty-minute periods in grades Three to Six. The school year was nine and a half months in length.

*Suggestive modifications.*





## VI.

### FIRST YEAR WORK.

*"Kablu had a hard time, but couldn't he think of things to help!"*

—A Child of the First Grade.

The story of Kablu constitutes the work of this year. As the story proceeds, the home of the Aryan boy should be set before the children in the vividly concrete manner appropriate to the geography work of this grade. His religious life should be explained as fully as may be to little ones. The Aryan conception of Agni should be made clear by stories from the early Aryan myths. Their attention should be directed to each institution, and each should be compared with our own in so far as the children's experience of our institutions permit.

The work requires almost infinite patience and great exactness. Each point must be given exactly as the teacher wishes it to be retained by the children. It must then be reviewed again and again until it is a part of each child's life. Great tact is required to keep this drill from becoming mechanical and formal.

The teacher should think out the story in all its detail; decide the exact language in which the story is to be clothed; decide the part to be presented

*Nature of the work.*

*Great patience and exactness are necessary.*

*Daily preparation, presentation, and drill.*

in one lesson—this part should be a unit within itself; tell the story in a clear, pleasant voice, with as much enthusiasm as the nature of the story demands. The teacher should, as the story proceeds, pause to ask or answer questions. This will show if the children are able to hold the points. Care must be taken not to permit these questions to lead from the main point. After the story has been told the teacher should review, as has been suggested, until not only the points but also the language is familiar. Each day the difficulty of the story and of the language should grow. The class should be led to express their ideas of the history in modeling, drawing, painting, and even in their games.

*The result of this work.*

In this way they will, all unconsciously, seize much of the very spirit of this age as did the little one who said, "Kablu had a hard time, but couldn't he think of things to help!" They will see what is in the future, with the one who asked, "What will they do if the Wild Dasyus begin to think, too?"

*The lesson.*

The following stenographic report of a lesson will show the nature of the work. There was, of course, no assignment to the class. The teacher's purpose will appear in the lesson :

#### FIRST GRADE LESSON.

*The mountain house of the Aryan boy.*

Of what was Kablu's house on the mountain made? Herbert.

I think Kablu's house on the mountain was made—the foundation was made of stone and logs.

Was the foundation logs?

No, ma'am. On the stone they placed logs, they made clay bricks to put on the roof, and they put moss and clay between the cracks.

In the cracks where?

Between the logs.

Now tell us where the moss and clay were.

The moss and clay were between the logs.

In the what?

In the cracks.

Where were the cracks?

Between the logs.

Now tell us of what Kablu's house on the mountain was made.

Kablu's house on the mountain was made of stone for the foundation, on the stone were laid logs, and the roof was made of clay bricks. Between the cracks of the logs were moss and clay.

That is very nicely done. Tell us of what this house on the plain was made? Ida.

The lower part was built of stone, and the upper part was built of bamboo. In the cracks they put moss and clay.

That is very nicely done also. What was there in the house on the plain that there was not in the house on the mountain? Ira.

I think there was bamboo.

Where?

On the upper part.

Of what house?

Of the house on the plain.

Tell us again.

*The home of  
the Aryan boy  
on the plain.*

*The homes  
contrasted as  
to material.*

*How the physical surroundings determine the material of the new house.*

I think there was bamboo on the upper part of the house on the plain.

How did it happen that they did not use that in the house on the mountain? Irving.

Because there was no bamboo growing up there.

Where did the bamboo grow?

I think it grew down by the Indus River.

What is the question? Zita.

"Why did they make their house of bamboo on the mountain?"

What is the question? Eleanor.

"Why *didn't* they make their house of bamboo on the mountain?"

Answer that.

They did not make the house of bamboo on the mountain because bamboo didn't grow there, but it grew on the plain.

Make the same point. Morton.

The bamboo didn't grow on the mountain and did on the plain, so they couldn't make their houses of bamboo on the mountain.

That is nicely done. Tell the same. Ida.

I think the houses on the mountain didn't have bamboo in them because there was none growing on the mountain, and when they got down on the plain they had the upper part made of bamboo, because there was so much of it growing on the plain along the Indus River.

Good. Do you think of any other reason why they would not have their house on the mountain made of bamboo! Carl.

They did not know anything about bamboo.

But if they had known it, and it had grown up there, would they have used it?

No, ma'am; they wouldn't have had anything to cut it down with.

Did they have anything to cut down trees with?

Yes, ma'am. Copper axes.

Which would be easier to cut down, trees or bamboo?

I think trees.

Do you think the Aryans would learn to cut down bamboo, and use it, as quickly as the Wild Dasyus did? Edward.

Yes, ma'am.

Why?

Because they could think better.

Do you not remember we said that? Carl.

Yes, ma'am.

Your reasons would not be good, Carl. Why did they not use bamboo on the mountain? Edward.

I think because it was too cold.

What was?

I think it was too cold on the mountain to use bamboo for the houses.

And they needed what?

They needed logs—something heavier—to keep them warm.

Make the same point that he did. Zity

I think it was too cold on the mountain to use bamboo to build their houses with. They had to use heavy material to keep them warm.

Pass to the board and draw a picture of the floor of Kablu's house on the mountain. Irene. (Irene draws picture.) That is very nicely done. What can you tell me about Kablu's house on the mountain? Ruth. (Ruth

*The houses  
contrasted as  
to size.*

hesitates.) What does the picture show us? (She hesitates.) Would it have been right to make the house this way? (Draws picture.)

No, ma'am.

Of what would this picture make us think? Ray.

I think it would make us think of Kablu's house.

*Rooms.*

What about the number of rooms?

I think it would show us how many there were.

If we should look at this picture (pointing to picture drawn by herself) we would think they had how many? Three.

How many? Ruth.

Three.

But this is the right picture (pointing to Irene's picture), so we know what? Ruth.

There is but one.

Yes. Tell us again.

We would know there was one room.

What can you tell me about Kablu's house on the mountain? Emma.

It was a one-roomed house.

That is good. What did she say? Carl.

Kablu's house on the mountain was a one-roomed house.

What is this the picture of? Mamie. (Pointing to picture on the board of the house on the plain.)

I think that is a picture of the new house down on the plain by the Indus River.

This is a picture of what part of Kablu's house? Mamie.

I think it is a picture of the floor.

All together. Class.

A picture of the floor.

Pass to the board and point out each room and tell us for what it is used. Morton.

I think this is the room where they keep their things.

What kind of things?

The things that are sacred, and this is the room where they make sacrifices, and this is the large hall.

Wait just a minute. You say they "make" sacrifices. They "offer."

That is right, they offer sacrifices, or, you might say, worship.

Here is where they worship, and here is the large hall, here is the reception-room where the father receives his guests, and here is where the mother and sisters stay, and here is the court, and here are the bed-rooms.

Can you tell me more about the court?

I think the court has porches all around ; here is where the slaves stay, here is the kitchen, here is the dining-room, here is the slaves' court, and here are the porches.

You may go over the whole again and explain. Edward.

Here is the room where they pray and offer sacrifices, here is the large hall, this is the reception-room where the father receives his guests, here is the room where the mother and sisters stay, here is the porch around the court, here are the sleeping-rooms, here are the rooms where the slaves stay, and this is the slaves' court, this is the kitchen, and here is the dining-room.

*The uses of the different parts of the house on the plain.*

*Review of the above point.*



*Review of the  
difference be-  
tween the two  
houses.*

That is very nicely done. Which is the better house?  
Irene.

The house down on the plain.

Tell me some difference between the house down on the plain and this house. (Pointing to Irene's picture of the house on the mountain.) Ida.

I think the house down on the plain has a court for the slaves and a room where the mother and family stay.

Herbert?

I think the one on the mountain has only one room, and the one down on the plain has several rooms.

*The new  
house in rela-  
tion to division  
of labor.*

How does it happen that Kablu's father could have so much better house down on the plain than on the mountain? Ruth.

I think because on the mountain they didn't have these Wild Dasyus to make their house.

Tell me another name for Wild Dasyus.

They became the Aryans' slaves.

Then down on the plain they had what? Herman.

I think they had slaves.

Make the point.

I think down on the plain they had slaves and up on the mountain they didn't have any slaves. Each family did its own work.

How would having slaves help them to make better houses? Herman.

I think the Aryans could think more how to make houses when they had slaves. They had more time to think how to build them. While they were thinking how it ought to be done, they would be getting the material.

Who would?

The slaves.

Who would be building the house?

I think the slaves.

What were the Aryans doing?

Thinking how to build houses and making the slaves build them.

But we said what about this house and this? (Pointing to pictures of house on the plain and the house on the mountain.) Ida.

The one in the plain would be better.

Then the Aryans would be thinking of what?

Making better houses.

Make the same point. Edward.

The Aryans had time to think how to build better houses and the slaves would build them.

The Aryans did not have slaves when they were on the mountains, did they?

No, ma'am.

How did having slaves help the Aryans to make better houses?

Because when they think about it and have the slaves build it, they can have a better house.

Tell me some room that Kablu's father had on the plain that he did not have on the mountain. Edith.

I think the court.

What did she say? Herman.

The court.

What about the court?

I think they had a court down on the plain and they didn't have a court on the mountain.

Tell me another room they had on the plain that they did not have on the mountain. Paul.

*The new house in relation to religion.*

*The new  
house in rela-  
tion to society.*

*The new  
house in rela-  
tion to the  
family.*

The hall.

Another room. Ida.

It might be the room where they worshipped.

What does she say? Edward.

She says it might be the room where they worshipped.

When they were up on the mountain, what did they do for a room for worship? Edward.

I think they went out in the yard, gathered around a flat stone and worshipped there.

Give another room that they had on the plain that they did not have on the mountain. Morton.

I think the dining-room.

Another. Irene.

The reception-room.

How did it happen that Kablu's father did not have a reception-room when he was up on the mountain? Herbert.

Because the people lived so far off, and they didn't go to see each other very often, so they didn't need a reception-room.

What is the point? Eleanor.

The people didn't live close together on the mountain, they didn't go to see each other very much and didn't need a reception-room.

Give some other room or part of the house that they did not have on the mountain that they had on the plain. Zita.

I think the kitchen.

Did they have that upon the mountain?

No, ma'am.

Henson?

I think the bed-rooms.

Did they sleep up on the mountain ?

Yes, ma'am.

But it was all in one room. There is one large part of this house (pointing to the picture of the house on the plain) that you have not spoken of, and I know they did not have it up on the mountain. Eleanor.

The slaves' part of the house.

Could you show the part of the house that belonged to the slaves ? Ray.

(Ray goes to board and points.)

Was that a very large part ? Ira.

I think it was.

Did they have that on the mountain ? Mary.

No, ma'am.

Why not ?

Because they didn't have slaves.

Tell me one reason we have learned that Kablu's father had a larger house on the plain than up on the mountain ? Herbert.

Because he had slaves and he wanted to have part of the house for them.

Tell me one reason why he had to have a larger house on the plain than on the mountain ? Zita.

It might be because there would be more people go to see him.

Why would more people go to see him ?

Because they lived closer together on the plain than on the mountain.

What is the point she made ? Mamie.

I think that Aryans lived closer together on the plains than on the mountain, so Kablu's father would have a reception-room and a larger house.

Give us two reasons why Kablu's father had a larger house on the plain than on the mountain ? Ira.

*Review of the  
difference be-  
tween the  
houses.*

I think he had a larger house down on the plain because he had slaves and they took a large part of the house, and the next reason is that the people lived closer together and they would go to see each other oftener and the house would need to be better.

That is good. I am thinking of another reason why he had a larger and better house. What is it? Ida.

I am thinking of Kablu's father having slaves.

How would slaves help him to have a better and larger house?

I think he would have more people if he had slaves, and the slaves took up the room as much as the Aryans did.

But that point has been given. Where did they have better houses? Herman.

I think on the plain.

Why could they build better houses on the plain than on the mountain?

I think Kablu's father had a larger and better house down on the plain because down there they had slaves and they did the work and the Aryans could have better houses.

How many see the point? Now we have three reasons given. Give one. Herbert.

*Summary.*

Kablu's father has a larger and better house on the plain than on the mountain because he had slaves to work for him. He did the thinking how to build the house, and he could think how to build a better house.

Another reason. Mary.

Because they had slaves to work for them, and the slaves had to have part of the house to live in.

Another reason. Mamie.

I think more people came to see Kablu's father on the plain than they did when he was up on the mountain, because he knew more people.

Yes; but how did it happen he knew more people?

I think because the people lived closer together.

I wonder who can give the three reasons. Herbert.

Kablu's father had a larger and better house on the plain than on the mountain, because he had slaves to build the house for him, and he could think how to make a better house.

Second, he had slaves and they had to have a place to stay in the house, and they would have to have a large house.

Third, the people lived closer together and more came to see them and they had to have a place to take them.

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## VII.

### SECOND YEAR WORK.

*"We boys ought to try to be like the Persians."*

—A Child of the Second Grade.

In so far as the work is contained in "*Ten Boys*," that of this year is similar to that of the First Grade.

*The relation of the first and second years.*

The relation of Darius to Kablu must be made clear. The parting of the tribes that are one day to meet must be noted.

The physical surroundings of Darius, with the striking contrasts of heat and cold, of light and darkness must be made apparent and later related to his religion.

*The geographical phase of the work.*

The allusions to the architecture and sculpture of Babylon, and to the music and religion of the Hebrews, necessitate a short study of both nations. The Hebrews, especially, should receive attention because of their contribution to the religion of the Aryan people. Stories of the heroic men and women of the Hebrews—Joseph, Moses, Samuel, David and Jonathan, Solomon, Daniel and Judas Maccabeus, of Ruth, Esther and Judith—may be used as a means of setting forth the *spirit* of this race as shown especially in their religion.

*The allusions must be explained.*

Stories of Zoroaster, Cyrus the Great, Darius I., Xerxes and of Darius III. may be so told as not

*The biographical*



*stories should  
be unified.*

only to show Persian life, but also in some degree to connect it with the next phase—Grecian life.

*The children  
should seize  
the Persian  
spirit.*

These stories should be related to each other so that unity of the whole will not be destroyed.

The study of Persian life should show the children that man must not only *work* and *fight*, but do so with *courage*; not only *think*, but be *true* and *obedient* to superiors. They should see, that while man may think and act alone, he thinks and acts better when he is aided by his fellows—that the Hebrew and the Persian had gifts for each other. They should feel that, whatever the difference between the nations, they were united by a belief and trust in a Light in Darkness.

The lesson will help to illustrate some of these points.

#### SECOND GRADE LESSON.

*The captivity  
of the Jews in  
Babylon.*

You may read your paper. Bradford.

The Jews were captured by the Babylonians and their city was destroyed. The people were taken to Babylon and made slaves. Their captivity lasted seventy years. They built the walls of Babylon during their captivity. Then King Cyrus freed them, because their God was so much like his god—Ormuzd.

Did they build the walls of Babylon all by themselves?  
Ethel.

I think they did.

Chaplain?

I do not think they did.

Who helped them?

I think the other slaves that the Babylonians had captured.

Now we have reached the point in the story when King Cyrus has done what? Helen.

King Cyrus has set the Jews free.

What were they preparing to do when you last heard of them? Ethel.

They were preparing to leave the city.

We want to see if the Jews gained anything by being kept in Babylon all these years, and if they helped the Babylonians in any way. What did the Jews do while in Babylon? Bradford.

They built the walls of Babylon.

Would you say they built the walls? Chaplain.

No, ma'am.

What did they do?

They *helped* to build the walls.

Now, Bradford.

They helped to build the walls.

State something more that they did. Ethel.

They helped to make the Hanging Gardens.

That is right. Something else? Mabel.

I think they might have built houses in Babylon.

Anything else?

They might have helped to build the Temple.

Anything else? Robert.

I think they might have helped to make the walls on each side of the Euphrates river.

The Babylonians knew a great many things; such as, making glass, molding dishes and crocks. They also knew how to raise water from the Euphrates river to the top of the Hanging Gardens. They knew how to make a

*The effect of this captivity upon the Jews in their business life.*

*The effect of  
the captivity  
upon the Jews  
in their gov-  
ernment.*

cement that was very hard. They also understood how to build walls and bridges. What were the Jews learning all this time, then? Bradford.

I think they were learning how to build things.

Chaplain?

I think they were learning how to raise water to the Hanging Gardens from the Euphrates river, how to make a hard cement, and how to make bridges.

That is true. They learned all these things; many things that, when they went back, helped them to rebuild Jerusalem. Since the Babylonians captured the Jews, what does that show about the Babylonians? Stella.

It shows that they were brave.

What does it show about the Jews?

I think it shows the Jews were not as brave as the Babylonians.

Would you say that, Bradford?

I did not hear the first part of what she said.

Stella?

I should not say *that*. I should say they were *just as brave as the Babylonians*.

What does it show if the Babylonians captured them? Mabel.

I think it shows they *were not as brave*.

A man might walk on Main street, and if several robbers came up and took his money from him, would that show he was not brave? Byron.

No; there were *many* robbers.

Mabel?

I do not think the man could help himself.

Helen?

The man could not help himself. He was not strong enough.

How did it happen that the Jews were captured?

I think they were not as strong as the Babylonians.

The Jews did not think so much about fighting and how to defend themselves. They did not think so much about how to govern their country as the Babylonians. They thought more of their religion than their government so that when the Babylonians came, they soon captured the Jews. They could not help themselves because the Babylonians were stronger. The Babylonians thought about fighting, and the soldiers were drilled. The Jews did not think much of these things, they were not strong, so they were captured by the Babylonians. During the seventy years they were captives in Babylon, do you think of anything they might learn? Ethel.

*Effect of the captivity.*

They might learn to fight and shoot.

Before you can march down stairs well, what must you do?

We must learn how.

When you came to school the very first day, did you march down the steps nicely? Byron.

No, ma'am.

What do we do every few days? Charlotte.

We drill around the room.

So we learn to—what?

We learn to march well.

We must learn to obey quickly, so that when somebody orders us to do something, we will know just what to do. It was this way with the Jews. They had not drilled much. They were not great fighters. In Babylon they learned how to drill, and when they returned to Jerusalem they were much stronger than when they went to Babylon. Mabel.

*The effect of the captivity upon the Babylonians in their business life.*

I think it did the Jews some good to go over to Babylon, but do not think it did the Babylonians any good to take them there, because the Jews returned and knew how to drill, then.

Yes; but did it not help the Babylonians?

I think it did.

How?

Because the Jews helped them to build the walls.

Let us lay aside those things. Did they not take the Babylonians something that helped them more than the building of walls or of bridges? What ideas did they give to the Babylonians? Ethel.

They might learn to worship the same God the Jews worshipped.

What idea then was it the Jews gave to the Babylonians?

They gave the Babylonians ideas of worship.

What was the difference between the way the Babylonians worshipped and the way the Jews worshipped?

I think the Babylonians had many gods and the Jews had one.

Then, what idea was it the Jews gave to the Babylonians?

That there is one God.

Yes; the Jews gave the Babylonians the idea there is only one God. Now remember, children, these Babylonians had many, many gods and they worshipped images. Do you suppose the thought of one God had ever come to them? Stella.

I do not think it did.

No; they never thought of one God. There was no one around them who worshipped one God. They never thought of such a thing. Then, did the Jews help the Babylonians? Ethel.

*The effect of the captivity upon the religion of the Babylonians.*

*The two religions contrasted.*

I think they did.

How?

Because they brought the idea to the Babylonians that there is only one God.

To what other people did the Jews give that idea besides the Babylonians? Mabel.

I do not think I know.

Did they meet any other people besides the Babylonians?

I think the Persians.

To what other people did they carry this idea to besides the Babylonians? Byron.

The Persians.

What idea did the Persians have in regard to God? Bradford.

They thought there were two gods. I think there was a god of good and a god of evil. The god of good was called Ormuzd.

What did they think of Ormuzd?

They thought he made heaven and earth. They thought the god of evil made the dark and the god of good made the light.

The Persians had the idea of how many gods? Helen.  
Two.

What idea did the Jews bring to the Persians?

That there is only one God.

The Persians were as surprised, perhaps, as the Babylonians were, because Cyrus, when he found out how much Jehovah, or the Jew's God was like—whom? Ethel.

Ormuzd.

He did what for the Jews? Frances.

I think he set the Jews free and sent them back to their own country.

*The effect of the captivity upon the Persians.*

*The Persian religion.*

*The effect of the unity of religion upon the Jews.*

*Review of how  
the Jews were  
aided.*

Why did he send them home to their own country?  
Stella.

Because they both worshipped the same God,  
or nearly the same.

How were the Jews helped by being taken to Babylon  
and kept in captivity for seventy years? Ethel.

I think it would help the Jews to go to Baby-  
lon for seventy years, because they learned how  
to think and how to make things.

They were good thinkers before they went there.

They learned how to make things.

Name some of the things.

They learned how to pipe water to the Hang-  
ing Gardens, to make temples, and how to make  
walls.

They learned all these things. What else did they  
learn? Bradford.

I think they learned how to fight.

Not so much how to fight as how to drill and take care  
of themselves, so that, when they went back to Jerusa-  
lem, they were stronger than when they came to Baby-  
lon. They knew better how to take care of their country  
and to make a stronger country. How did the Jews help  
the Persians and Babylonians? Mabel.

I think they told them what they knew.

What idea did they give them that was better than  
anything else? Frances.

The Jews gave them the idea that there is one God.

To whom did they give this idea?

The Babylonians and Persians.

What was the idea they gave the Babylonians and  
Persians?

They gave them the idea that there is only one  
God.

It is a good thing to make people think about such things. Maybe some of the Babylonians had never thought of such a thing before, and they heard the Jews say this over and over. They began to think about it more and more. You may tell me, first, how the Jews were helped; and second, how the Babylonians and Persians were helped. Ethel.

*Review of how both were aided.*

I think the Babylonians helped the Jews to make things, and the Jews gave the Babylonians and Persians the idea of one God.

Do not talk about it so vaguely as that. Give the point. Bradford.

The Jews learned how to make cement, how to make their walls stronger. They learned how to make better temples, and bridges.

What about their soldier life?

I think they learned how to take care of their country better and rule over it better, and the Babylonians and Persians learned there was only one God.

They got that idea. Did they all believe it?

No, ma'am.

They did what?

They heard the Jews say what they thought about it.

So you see that it did do some good. The Jews will go back a stronger people than they were when they came; better able to defend themselves. The Babylonians and Persians will have an idea they might not have had for many years to come.

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## VIII.

### THIRD YEAR WORK.

*"It is a pity they quarreled so much."*

—A Third Year Pupil.

In this year's work—the most delightful to children of eight and nine—the relationship of Cleon to his two "brothers" must be shown.

The beautiful mountains which separate many fertile valleys; the blue gulfs that carry the sea into the center of Greece; the silvery streams and the stately groves must be dwelt upon so that the teacher may at the proper time relate these to the life of the Greeks.

The time of this story is during the Golden Age of Pericles. This is hinted when the author speaks of the time at which Cleon began to attend school. The children should know the number of centuries that have passed since then, and how many centuries Cleon lived before the birth of Christ.

The many allusions to the examples of the fine arts—the temples on the Acropolis, the Olympic Zeus, the war pæan, the Iliad, must all be made to call up beautiful images. In this connection should be told stories of artists such as Phidias, Polygnotus, Homer and Sophocles.

By these stories, and by copies of the works of

*The relation of the Greek to the Persian and the Ar-yan.*

*How nature determined the Greek spirit.*

*The time of the story.*

*The allusions to art and artists must form the basis of stories.*

*The child*

*must see the meaning in the work of art.*

art or pictures of them, the children should be led to see that the Greeks expressed their ideals in marble, as it has never been the mission of people to do since. They must see the idea in the marble as did the boy of nine, who said of the Olympic Zeus: "They made him look like that to show that, although he is good, you can't impose upon him."

*The Greek boy must be studied in each institution.*

The Greek boy must be viewed in each institution—in his beautiful home when the baby is named, as he runs in the Olympic games, as he prays to Zeus, as he views the laborers in the field, as he hears the cry for Athens and for Sparta—that cry of disunion that was destined to be the death-cry of Grecian liberty.

*The stories on Grecian cities should show why the Greeks did not unite.*

Stories told upon the allusions to Sparta, Athens, Thebes, Corinth and the colonies until the main characteristic of each is thrown into relief, will not fail to show how each state—*i. e.* little city—loved individual freedom too well to sacrifice any part of it for the liberty of Greece.

*The stories on heroes should not be disconnected.*

The work upon these cities will call for connected stories of the heroes of Greece—Lycurgus, Solon, Miltiades, Leonidas, Aristides the Just, Pericles and Alexander.

*The child should finally feel the spirit of the Greek.*

This line of work, without any straining after the general, will lead the children to see the spirit of the Greek as did the child who said, "Athol is a Greek—she loves to make beautiful things," and the one who lamented that the Greeks quarreled so much although they were such nice people.

The lesson given below is one of a series upon the home life of the Greek and shows how the life of this race may be related to that of the children.

## THIRD GRADE LESSON.

After Cleon has won the victory and goes home, what does he see on the door as he approaches? Ruth.

He sees a garland on the door.

What does he see on his neighbor's door? Jennie.

He sees a bunch of white wool on his neighbor's door.

How does he feel when he sees a garland on *his own* door? Grace.

He feels very glad.

Why does he feel very glad? Anita.

He feels very glad because he knows he has a baby brother.

What does he know of his little neighbor? George.

Cleon knows his little neighbor has a baby sister.

Why do you think they put a garland of olive leaves on the baby brother's door? Marguerite.

They put a garland of olive leaves on the baby brother's door because he is a boy and perhaps he will some day be a victor in the Olympic games.

Marie?

Because he might win a crown. He might do some great deed, and have a crown of olives.

Why would they not put a garland on the little baby sister's door? Helen.

I do not think she could ever do anything except spin and weave.

*The symbol  
on the door.*

*The meaning  
of the symbol.*

Does that tell you why they put wool on the baby sister's door? Grace.

Yes, ma'am.

Tell us why?

It tells us that all the women weave and spin, and they use white wool, and they wanted to give the baby sister a start on the white wool.

Marie?

I think they put white wool on the baby girl's door because she will be a weaver when she gets large, and it means purity, and we always think of baby girls as being pure. They did not think so much of baby boys being pure as of baby girls.

Will just these two things give us some idea of what each one will be when grown? Marguerite.

I think they will.

Tell us why they put the garland on the baby boy's door and the wool on the baby girl's door? Helen.

The reason they put a garland on the door of the baby boy is that when the baby boy is grown he will probably do some great deed and win a garland, and the baby girl will probably weave and spin.

Does that tell us anything of the lives of each one in Greece? Marie.

It tells us that the women spin and weave and that their lives are pure, and the men do great deeds.

*The religious ceremony in connection with the birth of the child.*

That morning the Spartan nurse had carried the baby around the sacred hearth three times and the family had worshipped the goddess of the hearth. Who is the goddess of the hearth? Helen.

The Romans call her Vesta. The Greeks call her Hestia.

Why do they have a Spartan nurse? Ruth.

They have a Spartan nurse because the Athenians are inexperienced in that kind of work, because all they do is to weave and spin—I mean the most of them. Another reason is that the Spartans are very strong.

That is the best reason, I think. They have Spartan nurses because the Spartan women are very strong, and healthy. When the baby is about ten days old they have a festival. What would that be? Marie.

It might be Christening Day.

They do not call it Christening Day. Ruth.

Naming Day.

Who would be invited? Lillian.

I think all their relatives.

Only the nearest relatives would be invited to this Naming Day festival. We might compare that with what day in our families? Helen.

We might compare it with our Christening Day, or the day we baptize the baby.

When the day comes for that festival, Cleon's father goes out early in the morning to make preparations for it. The first thing will be to see about the things they will have for dinner. The next thing will be to procure some kind of entertainment for the people. He will hire some flute players to play for them and some dancing girls to dance before them. Is there any part of this like anything we have when we are going to have a little company? Marguerite.

There is. I think the Greeks are something like us because when we are going to have a reception or a party, we will ask some one to dance and perhaps some one to sing.

Do we hire some one to dance?

*Why the nurse is a Spartan.*

*The social ceremony in connection with the new-born child.*

*The guests.*

*The preparation.*

*The Greeks are related to ourselves.*

No, ma'am; but I think sometimes we have dances and music.

That was not the point; would we hire some one to dance?

No, ma'am.

Do we hire music sometimes?

Yes, ma'am.

*The preparation continued.*

He also hires a cook to prepare the dinner for them. They did not have a special cook all the time, but there were women who went out as special cooks. Their servants prepare the meals every day, but when they want to entertain their friends they hire a special cook. The people will all come to the festival. They come dressed in their best clothes. They wear white wool robes, trimmed in either purple or scarlet. When they come in, the servants pass around perfumed water to them in which they wash their hands. Then do you suppose they pass into the dining-room and have a long table spread? Helen.

*The feast.*

No, ma'am; I think they have a kind of sofa. They lie on them while they eat.

Are these couches all along the side of a long table, such as we have? Mamie.

No, ma'am; I think they are about a square. In the center is either a fountain or a little pond and there are fishes and other little animals in the water. The couches slope back.

What kind of tables have they? Mabel.

I do not think they have any tables.

Yes; they have little tables. Each one has a table. A servant brings in little tables and places one before each guest, then he passes a basket in which is roasted fish. He also passes barley cake, fruit and melons. What fruits have they? George.

Dates and figs.

Howard?

They will also have a great many grapes.

Right. Cleon goes into the dining-room for the first time on this day. I wonder why? Marie.

Because he is victor in the Olympic game, and they are going to honor him now.

Do you suppose he sits upon a couch and eats with the others? Helen.

I think he sits on a wooden bench, and he cannot eat anything until after they have all gone.

Cleon sits on a bench listening while the others are talking. He takes no part in the conversation. Why? Anita.

It is not polite for the little ones to talk when grown people are talking. I think it is mean. They ought to wait until the baby is grown and then have the festival so he can enjoy it

Marie?

I think it is too bad to make Cleon sit up and be uncomfortable when the others are comfortable.

Is he a man yet?

No, ma'am.

What is he in training for?

I think he might be a senator.

Marguerite?

I think a citizen.

Marie?

One of the things the Greeks teach their boys is to sit up straight and to raise and lower their voices in speaking. When he goes to war, he has to march straight.

You were thinking of their bodies and I was not

*The position  
of the boy in  
the family.*

*The view of  
the little ones  
upon the  
rights of chil-  
dren.*

*The training  
of the Greek  
boy.*



thinking of them. Why does he not talk while his elders are talking? What does that teach him? Anita.

It teaches him to be polite.

*A point on  
good man-  
ners.*

We have found Cleon keeping still in the presence of his elders. That is what the Greek boys were taught. Marie.

I think that shows you should be seen and not heard.

*The social  
ceremony  
continued.*

That is a *very good* rule, Marie. These people, when they come, will perhaps bring presents to the baby, just such presents as we would take to little baby boys. Presents will be brought to the mother also, so that it is really a festival for the whole family. Then the father and mother choose a name for the baby. They may name it for either of its grand-parents, or for its father, or for anyone else. They may choose any name that they like for the baby. How many of you have thought of a name for the baby?

Marguerite?

Chyrosos.

Write it on the board. How many like that name? What is Cleon's sister's name?

Thratta.

His elder brother's name?

Eudexion.

Marie?

What is Cleon's last name.

*A question  
raised on  
social customs.*

He has no last name. I want to show you a picture of the baby's cradle. After the baby is named and they have had all that they will have in connection with that, the friends go home and then Cleon enjoys the pancakes and honey and if there is any fruit left, he may get some of that.

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# IX.

## FOURTH YEAR WORK.

*"I wish all the Romans had been like Horatius."*

—A Fourth Grade Boy.

The story of Æneas—the literature work of this grade—will show the mythical kinship of the Roman and the Greek, while the story of Horatius in "*Ten Boys*" shows the legacy in art and religion which descended from the Greeks to the Romans.

*The relation of the Roman and the Greek.*

The geography of the Seven Hills of Rome, of Italy, and of the encircling Mediterranean must be clear to the children so that they may see how Rome was especially fitted to become queen of the world.

*The physical environment.*

The allusions will not be so great a task as their number indicates if the work on Greece has been well done, if the literature indicated above be taken; and if the biographical stories to be suggested below are, when possible, related to the allusions.

*The allusions.*

Although the scene of the story is in the time of Scipio's victories in Spain, many of the most heroic figures and of the grandest scenes in the drama of Roman life belong to other times and must, therefore, be presented at least in a very general way.

*The time of the story.*

*First step in freedom—the Magna Charta of Rome.*

The spirit of Rome is too well set forth in the story of those twins whose father was the god of war, whose mother was a Vestal, and whose nurse was a wolf, to permit the teacher to omit the myth of Romulus and Remus. For the same reason must the children be afforded glimpses of Numa the Lawgiver, and of the nymph Egeria; of Servius Tullius and his reforms—the Magna Charta of Roman liberty.

*The second step—the expulsion of tyrants.*

From Macaulay's "*Horatius*" and "*The Battle of Lake Regillus*," they must hear the story of Tarquin the Proud, and of his son, false Sextus. They must learn how Brutus, the ancestor of Cæsar's Brutus, with the husband of the dead Lucretia drove the kings from Rome.

*The third step—the plebeians demand representation.*

They must see Menenius Agrippa quell the first great strike and for the time solve a still unsolved question by the fable of the Body and its Members. They must rejoice that the plebeians on this occasion gained the tribunes of the people. They must listen while the mother of Coriolanus pleads for the people with her son.

*The fourth step—the table of laws.*

They must be led to appreciate the value of the written Table of Laws, which the plebeians wrung from the patricians; and for which the upper class surrendered their consuls and the lower, their tribunes.

*The fifth step—the equality of the two classes is recognized.*

They must hear Macaulay's story of the death of Virginia—how the wrongs of a plebeian maiden led to the overthrow of the decemvirate as an insult offered to a patrician matron caused the expulsion of the kings.

They must rejoice that under the military tribunes the lower class were at least *nominally* equal to the upper class.

They may now see in the stories of Regulus, Hannibal and Scipio, the strife between the classes having come to an end, the Romans attempted to Romanize the known world.

*Rome attempts to Romanize the world.*

Here the stream of life must pause, that the children may view the institutions in the Golden Age of the Roman religion. Before them Horatius must play the games that reveal the government; before them must pass the processions that linked their religion with their State. They must see our festival of peace and good will foreshadowed by the Saturnalia of the Roman. In the words, "This man I will to be free," they must see something of that spirit which bore fruit in the act of January 3, 1861.

*Roman life in the time of Scipio.*

In the Germans who fought in the Forum they must see the ghosts of those Northern brethren who shall one day conquer Rome.

Again must they watch the struggle between classes—those classes that, springing up from the wars of conquest, made Rome a "commonwealth of millionaires and beggars." Far more dangerous were these classes than the plebeians and patricians of old.

*The struggle between the new classes—millionaires and beggars.*

In this struggle they must hear the story of the Gracchi and their mother and of Spartacus. They must contrast Catiline with Horatius who kept the bridge.

They must recognize the necessity of a Cæsar

*The decay of*

*patriotic feeling necessitates the rule of one man.*

*The struggle between the Church and the State begins in Rome.*

*The Church gains power.*

*The spirit of Rome in relation to the spirit of England and America.*

even if they do justice to the Brutus who "loved Rome the more." They must hear the story of Antony and Cleopatra, of Virgil and of Cæsar Augustus in whose reign the temple of Janus was closed and the Prince of Peace entered the world.

The children may now hear how Nero the Wicked, and Marcus Aurelius the Good, both persecuted the Christians. They must see the meaning behind this fact. They must hear how Titus conquered the Jews and destroyed their temple.

To these may be added the stories of the early Christians; of the Emperor Constantine; and of Leo the Great, who conquered Attila and Genseric in those bloodless battles that gave the bishops of Rome their wonderful influence over the fierce semi-Christian hordes of the North.

They must see that the government sank into insignificance because the State had no hero for the people to worship. That the Church, with its better organization began to fill the place of government which Rome was fast losing.

Later, they may see how the spirit of *law* that the Romans breathed into the Church was united with the spirit of individual *freedom* in the Saxons to produce the spirit of *liberty* in the English, and has finally developed into our free institutions in America.

The lesson for this grade illustrates the nature of the story appropriate to children of this age, as well as the way in which valuable lessons may be taught by a teacher conscious of the purpose of the work.

## FOURTH GRADE LESSON.

What are the boys playing? Birdie.

The boys are playing senate.

Why are they playing senate at this time? Fred.

Because this is the only vacation they have in which to play senate.

Why did they think of playing senate? Frank.

Because Horatius had just been to the Senate with his father.

Why did he go to the Senate with his father? Frank.

He went to the Senate with his father to learn how they spoke, and what they said.

Fred?

He went with his father because there was a new law made two or three days before that, that the senators must take their boys to the Senate.

Fred, you made one mistake. You said there had been a law made two or three days before. It had been made some time before. What part does Horatius take in the play? Florence.

I think he is one of the consuls.

Why will he make a good one? Julia.

Because he went to the Senate with his father and he knows how to do it.

Who else will be in the play besides the consuls?

I think the senators.

Yes, there must be senators. They begin the play and Horatius begins to discuss some of the things that he had heard discussed in the Senate. He suddenly stops. Why? Charles.

He stops because there is somebody needed.

Who is needed? James.

A tribune is needed to speak for the plebeians.

*Why the Roman boys played this game.*

*The game shows that they had certain officers of State.*



*The game shows that there were two classes of people in Rome.*

Frank?

I think the plebeians are needed.

Who are the plebeians?

They are the common class of people.

Who are the other class of people? Flossie.

The other class of people are the patricians.

What two classes must be represented in the Senate?  
Julia.

I think the two classes are the plebeians and the patricians.

James said that some one was needed to speak for the plebeians. Florence.

I think it is the tribune.

Why is it necessary to have some one speak for the plebeians? Fred.

Because the plebeians did not have any part in the law. They made a kind of war—not exactly a war, but something like a war. They said they would not be governed by the patricians, and that the patricians could not have all the ruling, and they would have to have somebody to speak for them.

Frank?

I do not think they made war, but it was something like a mob.

*The conflict between these classes.*

The trouble arose in this way. At first the patricians ruled and the plebeians had no part in the government at all, but they were expected to help fight. The real trouble came about the law against debtors. You remember the patricians owned most of the public land in the beginning. When the plebeians wanted to improve what they had, they would sometimes borrow money from the patricians to carry on their work and if they were not able to pay it back, the patricians had the right

to put them in prison, sell their children as slaves, or even take the life of the debtor.

At one time one of these debtors, a very brave man, was thrown into prison for debt. When he escaped, he ran to the Forum in rags, with chains hanging from his ankles and wrists, and asked the people if that was the way a good, true, honest man should be treated. This made the people very angry and they arose against the law. About this time, one of the outside tribes came in against the Romans. The patricians now needed the plebeians to help them. The plebeians said, "We will not fight for you at all." One of the consuls said, "If you will help us in this war, we will have the law against debtors changed."

The plebeians took up arms and helped them in putting down the enemy. After the war was over, the promise was broken and they even appointed a dictator to keep down the plebeians. They now took up arms without the city walls and were going to attack the patricians. The patricians sent out a very wise old man, Menenius Agrippa by name, to see if he could not bring them back as friends.

He told this fable:—At one time the different parts of the body rebelled against the stomach. The legs said, "We carry the stomach." The hands said, "We work for it." The mouth said, "I eat for it; it does nothing." They decided they would do nothing further for it. Not very long after that they found themselves growing weak. The legs were growing weak. The arms and different parts of the body were getting very weak by not helping the stomach. The plebeians saw the point. Do you see? Frank.

I think that means that when they both worked together, they kind of kept company and were strong, and when they went apart, the plebeians and the patricians would get weak.

Charles?

*How Agrippa  
taught co-  
operation.*

*In union is  
strength.*

I think I see, if the feet and hands refuse to work, then the stomach would get weak and if the stomach gets weak they will get weak because they haven't any one to help them. They will starve.

What do you see in connection with the plebeians and patricians?

I see if one class goes away the patricians will get weak and the plebeians will get weak.

What do you mean by "getting weak?"

They would not be as strong. If they part, the plebeians will not know how to make the laws. The patricians could not make the laws for them. If the patricians part from the plebeians, the patricians do not know how to work very much in getting things to eat, so, therefore, they ought all stay together.

I do not see how they could get weak in that way. What do you mean by "weak?"

I mean the arms and the legs get weak.

You are thinking of the body again, are you?

Yes, ma'am.

Now, we are referring this to the plebeians and patricians, Charles; could the patricians get along without the plebeians? Fred.

No, ma'am.

Why?

Because the plebeians help them and fight for them.

Can the plebeians get along without the patricians?

No, ma'am; I do not think they can.

Why?

Because the plebeians could not fight just alone

and the patricians could not fight just alone, so they would have to go together.

Do they need each other? Frank.

I think the patricians need the plebeians, but I do not think the plebeians need the patricians very much.

Why?

Because they have a large army, already.

Is fighting all that is necessary in a nation?

No, ma'am. They have to have laws.

James?

I do not think the plebeians knew how to make laws because they never had done so. All they generally did was to work. They nearly always had to work for the patricians, and the patricians made laws for them. If they would leave, the patricians would get weak, because the patricians would not have anybody to work for them and they would starve.

Fred?

I think the plebeians fought for the patricians. The patricians could not fight very well alone. They could *fight* very well, but they did not have enough men to fight. The plebeians had a greater force than they.

That is true. The plebeians saw the truth of the fable, came back into the city and were friends again with the patricians. The patricians then appointed a tribune for the plebeians. This tribune was to speak for the plebeians in the Senate. Do you know how he was looked upon by the people? Julia.

The people thought he was almost sacred.

Can you tell me something of his duties? Fred.

*What the  
cause of free-  
dom gained  
in the struggle.*

*The tribune.*

He would go along and see that none of the patricians hurt the plebeians; if any plebeian committed a crime and had to go to court, I think he would go and speak for them.

Frank?

I think that sometimes the patricians would get a little angry and fight against the plebeians, and the plebeians would run to the tribune's house for protection, and the tribune would make the patricians quit.

James?

I do not think the patricians would dare try to fight the plebeians, because the plebeians were stronger than they.

What was the tribune for? Florence.

This tribune was to speak for the plebeians.

Then the boys needed plebeians. Where will they go to find these plebeian boys? Julia.

They would go around the corner where the potters and corn dealers lived.

Do you know who was chosen tribune? Florence.

I think some one called Calpurnius.

Will he be patrician or plebeian?

Plebeian.

He will be a plebeian. The tribune must be of the people. James.

Didn't we say that one of the consuls must be a plebeian?

No. The tribune must be a plebeian and he is to speak for the plebeians. After the tribune is elected Horatius tells him what to do. He says, "When we bring up the question as to what we shall do with the treasures of

Attalus and we decide to put it in the public treasury, the tribune must say—"what? Frank.

"Veto."

What does that mean?

Veto means "no."

He must first say veto. After that, what can he do? Florence.

Discuss that statement and see whether that statement is right.

No. The tribune gives his veto, then what is he ready to do? Julia.

He has to give the reason for this. He must give reasons for saying "veto."

That is right. He gives his reason for saying "veto." What may he propose? Fred.

He may propose to give all or part of the money to the plebeians,

What may he do? Frank.

He may say "veto" and then give his reasons.

He may give his reasons for his veto, then what may he do? Charles.

Propose to give some of the money to the plebeians. Give half of it, anyway.

Who speaks for the plebeians? Florence.

Calpurnius.

Who is Calpurnius? Flossie.

Calpurnius is one of the plebeians.

And what office has he now? Birdie.

I think he is tribune.

Who is tribune in the game now? Fred.

Calpurnius.

And what is his duty? Florence. Do you understand what I mean when I say, "What is his duty?"

*The veto.*

*Review.*

It means, what does he do? He says veto and gives his reasons for saying veto, and then he proposes to give some of the money to the plebeians.

Does this give the plebeians any more rights than they have had? Julia.

Yes, ma'am, it does.

Explain.

I think it gives them the right of the money. They have more money than before.

You do not know what they really received. Frank.

After this they have something to say about the laws.

The plebeians have more rights than before. When a law is brought up to be voted upon, if it is against them they can say veto. They say it through whom? Hilda.

Through the tribune.

Frank?

I don't think it would be so easily done, for after they would say veto and give the reasons, I think they would have to discuss it, because the patricians might have better reasons than they would have, and it would be decided after each side had given in their reasons for it.

Have we now found that the plebeians have some rights in the government?

We have.

Who represents the plebeians? Julia.

The tribune represents the plebeians.

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## X.

### FIFTH YEAR WORK.

*"For God and my lady" is a better motto than "Death to the weak."*

—A girl of the Fifth Grade.

In this year's work we consider that branch of the Aryan family which turned towards the North; in the study of Wulf the Saxon who is related to the Germans, and who conquered Rome in the day of her decay. Wulf is a typical Saxon boy, who lived in the middle of the fifth century—about the time the Saxons began to go over and conquer the Britons.

The pupils must study the geography of Germany, especially of the part inhabited by the tribes that conquered Britain. They must see how easy was the voyage to this island, even then. They must see how this island was, by its very position, destined to greatly influence not only all Europe, but also the broad seas and even the most distant parts of every continent. It was, as Sir John Herschel says, "in the very center of the hemisphere of land."

The work with "*Ten Boys*" does not differ from that done in the lower grades except, that as the children are older, they may be required to use the book as a reference upon points assigned

*The relation  
of Wulf to  
Kablu.*

*Time of the  
story.*

*The geo-  
graphical  
phase of the  
work.*

*The children  
may use "*Ten  
Boys*"*

before recitation. If each child can be provided with a copy, the book may be used as in supplementary reading, thus assisting the teacher in the effort to economize time. The stories used in the lower grades may also be read and will form profitable review work.

*The teacher still tells stories.*

The allusions and supplementary work still require the teacher to use his talent as storyteller, in tales from the Norse Myths, the Nibelungen Song, "Balder Dead" by Edwin Arnold, and stories from "Germanic Origins" by Gummere.

*Some work upon the Celts is necessary.*

When Saxon life has been shown as fully as possible by such stories as are suggested by the story of Wulf, the children may cross to Britain with Hengist and Horsa, become acquainted with the Britons as they were under the influence of the Druids and as they are under the Christian missionary.

*The Saxon conquest*

They may hear the myths of King Arthur, of his knights, and of their quest of the Holy Grail. The effort of these heroes "to break the heathen and uphold the Christ" will form a very interesting story of the Saxon conquest of Britain.

*The seven kingdoms.*

They should hear a short story of the heptarchy, and the constant quarrels among the rulers; they should contrast the motto of the Saxon, "Death to the weak," with the slowly increasing gentleness and mercy of the Christian, before hearing of the conversion of these pagan ancestors of ours. They should be led to see the introduction of Christianity into England, and something of its influence in softening the fierce spirit of the Saxon.

The story of this conversion may be told in connection with Gregory the Great; Bertha the Christian, wife of that just pagan king, Ethelbert, who permitted Augustine to preach in the groves which were in reality God's first temples in England. The development of Christianity may be further shown by stories of Cuthbert, Wilfred and Dunstan. The story of Bede and of Hilda will give an idea of the monastery. The story of Caedmon, the first English poet, may be used to show something of the relation of the monastery to education.

The main point in the remaining work of this year is to show how England developed into one kingdom. This may be shown by stories of Egbert, first overlord, Alfred the Great, Ethelred the Unready, who, having millions for tribute but not a cent for defense, hastened the Danish conquest by his treachery.

The children should see that the divisions among the English are less observable under the stern but just rule of Canute; that when the line of Alfred is restored in the person of Edward the Confessor, with his Norman tendencies, the feeling of unity among the English, though not great, is slightly fostered by the love of all for their king.

Before moving on with the main stream, the class must understand the Normans through the story of Gilbert, who embodies, in a measure, the culture that may be traced back to Cleon and Horatius, and adds thereto the bravery that is derived from Wulf.

*The conversion of our ancestors to Christianity.*

*England is united under Alfred the Great.*

*England under Canute the Dane, and Edward the Saxon.*

*The Norman knight.*

*The Norman  
institutions.*

The story of Gilbert in "*Ten Boys*" gives a very good idea of the home and social life of the Norman knight in the Castle St. Claire. To the pictures of religious life may be added stories of the pilgrims to the Holy Land.

The government of this age must be made clear by stories of the feudal rulers and their wars; and its business, by descriptions of its serfs and slaves on the feudal estates; the beginning of guilds in the cities and the gradual growth of commerce toward the East.

*The relation  
of the institu-  
tions to each  
other.*

The children must be lead to see the relation in which the institutions stood—that the feudal system was necessary for the protection of the home and such business as there was; that the Church held the feudal lord in check, and protected learning in the seclusion of the monastery. They must realize something of the great influence of religion upon the thought, custom and feelings of this age. With the red-cross knight they must feel the vivid reality of the Savior's life and death, that they may understand the spirit of the knight, who, with sword in hand, surmounted all difficulties in search for the Holy Grail.

*The change  
in the position  
of woman.*

They must notice the change in woman's position in society, as did the boy who said, "It seems to me that they treated the women better in the days of chivalry than they did before;" they may see the power of the religious sentiment of that time, with the girl, who suggested that they treated women better in those days partly because they had learned of Christ and his mother. They

should also be led to see how the Teutonic reverence for women united with the Christian influences in producing chivalry.

When they have heard and felt the Norman spirit in the cry, "For God and my lady," have contrasted the cultured, temperate Norman knight with the rude, intemperate Saxon chief, and have seen that while both are brave the Norman surpasses the Saxon in training and skill, they are ready for the story of Harold and his brothers. Let them hear Lytton's graphic account of the battle of Hastings from his "Harold, the Last of the Saxon Kings." When they have listened to the story of William the Conqueror, and how he established a strong government in England by a wise modification of the feudal system, and by the introduction of the hated Domesday-book, they have finished the work of this year.

The lesson given shows how the government is affected by the feudal system as introduced into England. The main ideas to be developed in the lesson are set forth by the four questions in the assignment.

#### FIFTH GRADE LESSON.

Read the first question. Howard.

"What was the condition of England in regard to unity before the Norman Conquest? Show."

The condition of England before the Norman Conquest was, that the English people did not have a strong feudal system. They were separated and had seven different States. When they went

*The Saxon and Norman contrasted.*

*The Norman conquest.*

*The effect of the feudal system upon the government of England.*

*The condition of England as to unity before the Norman conquest.*

to battle they would be conquered easily. They did not have any unity.

Have you any objections to what he says? Lelia.

I do not think at this time that England was still divided into the seven States. I think that Alfred the Great had united these States.

Is she right? Grace.

No, ma'am.

Mary, is she right?

I think she is.

Was England united under one king at the time of the Norman conquest? Howard.

I think it was.

Who was the king at this time? May.

Harold was the king.

Do we hear of England having seven kings when William of Normandy came over? Ben.

No, ma'am; I do not think we do.

That is right. England was united under one king. Now you may answer the first question. Ben.

I think that when the Norman conquest occurred the people were not really united in England. One would think one thing and another something else. They were setting their minds on different things.

That is a good answer if you mean the right thing. They had one king, had they?

Yes, ma'am.

How were they setting their minds on different things? Julia.

I think they set their minds on different things because one person would think he ought to do

*Lack of  
Unity.*

one thing and another something else. They did not agree.

Give us an example in history that shows they were not united among themselves. May.

The Danes that were in England wished for a Danish or Norman king, but the Saxons wished Harold for their king; so the Danes and Saxons disagreed on this account.

That is a good reason. Furthermore, did all of the Saxons agree as to who was to be king? Irving.

I do not think they did.

Show that they did not. Grace.

Harold's brother was a Saxon and he made war upon Harold; so they were not in unity.

Do you see how very much they lacked unity? What shows a lack of unity? Ben.

I think their making war against each other shows a lack of unity.

You may answer. Carrie.

If strangers make war against each other we would not think much of it, but if a brother makes war against his brother it shows a very great lack of unity.

What was the cause of this lack of unity? Julia.

I think because they did not have a feudal system.

Did you all hear? Give it, May, please.

She says the reason they had not unity was because they did not have a strong feudal system.

Was there any other reason why they were not united? Julia.

They were not united because Harold was not

*How this lack of unity was shown.*

*The cause of the lack of unity.*



the right king, and a great many people knew he was not the right king.

Do you object? Howard.

Harold *was* the right king because he was a Saxon.

Did all the people of England think he was the lawful king? Howard.

Yes, ma'am.

Nellie?

I think some of them thought so.

Which part?

The Saxons.

If Harold was not the lawful king, who was? Lelia.  
William of Normandy, the Normans thought.

What right had William of Normandy to be king of England? Irving.

Because Edward the Confessor promised William of Normandy the kingdom, and William had forced Harold to take an oath to help him become king of England.

Did that give William of Normandy a right to the kingdom? Clarence.

William thought it did.

What people would fight against William of Normandy? Class.

The Saxons.

Julia?

I think that is wrong. I think some of the Saxons would not fight for Harold. The Saxons on his brother's side would not fight for him because his brother did not like Harold.

How many see? How many conquests had England undergone since the beginning? Steven.

*William the  
Conquerer.*

I think six.

Grace, you may name the conquests.  
The Roman, Saxon and Danish.

How many? Class.

Three.

What different peoples were living in England at this time? Clarence.

I think Saxons and Danes.

Did Clarence omit any peoples that were in England at this time? May.

I think there were some Welsh.

What people did Hengist and Horsa conquer? Clarence.

They conquered the Britons, or the Welsh.

How many peoples live, at this time, in England? Clarence.

Three.

What effect would these three different peoples living in one State have upon the unity? Ethel.

The unity would not be so great as if there was one people.

Do you see how three different peoples will make less unity than one people? Richard.

They would make less unity, because two of the peoples would not like to have a king from the third people because he would be a different kind of a man.

What would be the condition as to unity then in England? Howard.

The condition, then, in England as to unity was that there was not very much.

What was the cause of the lack of unity in the English government? Edna P.

*There were several peoples that were not united.*

*Review*

*The condition of the Normans as to unity at the time of the conquest.*

I think there were two causes for the lack of unity. First, they did not have a feudal system ; second, they had too many different peoples.

Read the second point. Nellie.

"What was the condition of the Normans at this time in regard to unity? Show."

You may answer that.

I think the Normans were united.

Show.

Because when they went to fight the English they were all together.

In body or in mind ?

In mind. They were all of one mind and the English were not; so they conquered the English.

Were you going to show why they conquered the English at Hastings?

I think this would help me bring out my point.

Do you see why the Normans were united? Grace.

The feudal system united them.

You may give your answer. Walter.

I think they were united because their minds were together.

Clarence?

The Normans were united before the Norman Conquest, because they were all of one mind and they had a strong feudal system.

Do not raise your hands unless you have an important point : a very important point. Ben.

I think the Normans were united by oath.

Has any point been given that would include that? Nellie.

We said they had a strong feudal system.

Take the next question. Stephen.

"Why were the Normans victorious at Hastings? Show."

The Normans were victorious at Hastings because they were united and the Saxons were not.

Do not raise your hands unless you object? Clarence?

I do not think he made it clear.

You may do so.

I think the Normans were united at Hastings and that is the reason they conquered. Harold was of one people, and some of the other peoples that were in England did not agree with him, so he had to fight alone, and since the Normans were united, they would have a larger army than Harold had because he had just one people.

Does his point differ from Stephen's? Grace.

He told how Harold did not have as large an army as William the Conqueror, and Stephen only gave that the Saxons were not united.

Right. Take the next question. Grace.

"What effect do you think the Norman conquest had upon the English government? Show."

After the Normans conquered England they made a feudal system and all the different peoples were united, therefore they were better in war and had a stronger government.

How do you know they organized a feudal system? Grace.

Because the Normans had a feudal system when they were in Normandy. They came over to England, and when there was a war they would all go together. The Saxons would see what they

*The effect of the Norman conquest upon the government of England.*

did, and would naturally do what the king did.

Who established this system?

All of the English people.

Do you mean William the Conqueror established a feudal system all over England?

I think just where he ruled.

Did he rule all over England?

Yes, ma'am.

He did. How many different peoples would be in the feudal system after its establishment in England? Julia.

I think two peoples—the English and the Normans.

May?

The Danes, Normans, Romans, Britons and Saxons.

Did May name any people that would not be in this system? Ben.

She named the Romans.

Were they in England at this time? May.

I think they had gone back to Rome when the German tribes were fighting the Romans.

*Feudal system in England.*

Yes; the Romans were not in England. Do you think Harold could have a strong feudal system in a country that was composed of so many peoples? Nellie.

No, ma'am.

Why not?

Because the English would not want the Norman's to rule them. *One people* would not want a *king of another people* to rule over them. They would always be fighting.

I do not quite see how. Ben?

I thought it would make a strong feudal system with all the nations there, because the Normans

might marry the Saxons, and get all of their relations to swear an oath that they would be faithful to them, and that would make a strong feudal system.

That point is good. When William the Conqueror ruled Normandy, he had found out the dangers of a feudal system. He had many lords under him, but sometimes these lords would not submit to his rule, saying, when he wanted them to do battle for him, "I do not care to do battle, I would rather do this or that." Very often he would find himself deserted by two, three or four of his lords. How many see? Then William, himself, had had an overlord in Normandy to whom he was not always true in his allegiance. When he came to England he knew what dangers he would be in when he undertook to rule a country that was composed of so many different peoples. If he were kind to a Saxon baron the Norman barons would object. If he were kind to a Danish baron the Saxon barons would object, and say, "I will not be your vassal." If he were very kind to the Norman barons (as he would likely be) the other barons would say, "We will not be vassals to so partial a ruler." So William changed the feudal system just a little, in order to unify England and make himself a stronger king. What would he do that would avert the dangers that might arise by some of his barons refusing to obey him? Stephen.

I think he might take some of their armor away, or put a tax on it. Then they would not have so much money to buy things for war.

But if he did that with ten or eleven noblemen, do you see what would occur?

I think they might get up an army to fight William.

How many see? He *might* do that with one, but with several it would be dangerous. Lelia?

*How William the Conqueror modified the feudal system in England.*

I thought that William might marry one of the Saxon women, or of the Danish women, and give some of the *other people* a high office. If William would marry a Danish woman instead of marrying a Saxon woman he would take a man out of the Saxons and make him a very high lord and that would make them like William and obey his rules.

That would be a very good way to do. He did do that to a certain extent. I do not mean that *he* married as you say, but he did give high offices. *This is the point:* he said to all of the lords of England, "You must swear allegiance to *me* as king." Besides that, he made *every man* in England promise allegiance to *him*, so that every man owed allegiance to his lord and besides that to William. Do you see how that would give William great power and tend to unify England? Ben.

I think they would all obey the king.

What would be the result of that?

That would unify them.

What would be the result of that on the king's power?

I think it would make the king's power great.

Ethel?

All the people would like the king and want to do everything for him, thinking he might give them a high office.

Was that your point? Ben.

No, ma'am. My point *was*, if all the people swore allegiance to the king, they would all think of him and not be thinking of some one else. They would do as he said, and that would give the king great power.

If all the people did not swear allegiance to William what would happen? Edna W.

*The effect of  
this modifica-  
tion upon the  
government.*

That would not give as great power to the king. If the people would swear an oath of allegiance to somebody else they would not be united.

That is true; but you can make it plainer. If the people should swear allegiance to different lords but not to the king, do you see how that would tend to dis-unite the kingdom and diminish William's power? Irving.

I think if one of these lords would get angry at something William did, all of his men would go on this lord's side and this lord would fight William.

Now, if one of these high lords should want to make war against William, what would happen? Mary.

The lords could not get any army to fight against the king.

Why not?

Because *all* the people had sworn allegiance to *the king*.

What effect does this have upon the king's power? Irving.

The king's power is increased by this.

What effect would increasing the king's power have upon the government? Nellie.

Increasing the king's power would tend to unify the government. It would make the government stronger.

*Unity of  
Government.*

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for the  
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# XI.

## SIXTH YEAR WORK.

*"Traveling East to the Holy Land taught them to sail West to the New World."*

—A Sixth Year Boy.

This year's work covers the period that begins with William the Conqueror, and ends when the history of America separates itself from that of Europe.

*Scope of this year's work.*

During this period of struggle towards liberty, the power passed from the king to the barons, from the barons to the king, and finally from the king to the commons.

*Steps in the march of freedom in England.*

The children should see that the period of kingly supremacy is one during which a number of powerful bishops and churchmen such as Lanfrance, Anselm, Theobald of Canterbury, Thomas of Becket, and Stephen Langton withstood the tyranny of the kings.

*How the king's tyranny was checked by the Church.*

They should hear how Henry I., the most powerful of the Conqueror's sons, gave the first charter of English liberty. The story of the lion-hearted Richard may stand for the chivalry of England as seen in the crusades. The story of John of Lackland and Stephen Langton ends the supremacy of the king. The Magna Charta, which greatly limited the kingly power, and

*The king's power is limited by the barons.*

which placed five and twenty barons at the head of the kingdom, should be seen in its relation to English freedom. The growth of this spirit is further shown in the story of Henry III. and Simon de Montfort, and in the origin of Parliament.

*Edward I.*

The story of Edward I., of his beloved queen Eleanor, and of his little son, the first Prince of Wales may be told so as to obtain a view of the days when England was not torn by civil war.

*His treatment  
of the Jews.*

The religious intolerance of the time may be shown in this king's expulsion of the Jews.

*Education  
and business  
at this time.*

The struggling education of this period may be shown by the life of Edmund Rich (afterward Saint Edmund), and by that of Roger Bacon, while the business life may be shown by the story of the guilds, the revolt of the peasants, and the statutes of laborers.

*The last of  
the barons.*

In the story of the Wars of the Roses and of the Last of the Barons, the children may see the decline of that feudal power which William the Conqueror sought to destroy.

*The king  
again su-  
preme only to  
have his power  
placed in the  
hands of the  
people.*

The children may see the power in the hands of the king in the stories of Edward IV., Henry VII., Henry VIII., Elizabeth, James I., Charles I.; they may see the people struggling to get the power into their own hands in the story of Cromwell and William and Mary.

In connection with these biographies they will become familiar in some fair degree with Parliament and elections; the questions of laws and taxes; of Bills and Petitions of Rights. They will

also learn something of the history of Spain, of France and of Scotland.

*Related history.*

Besides the growth in State they must also hear the story of the division in the Church. They will see in some degree that institutions are like trees; they must change and grow, or else die. In connection with the story of Henry VIII. and Catharine they may hear the story of Luther, Wolsey, Cranmer, Fisher and More; in connection with the story of Cromwell, that of Milton and of Hampden.

*The division in the Church.*

It is hardly necessary to say that all true teaching in history requires the greatest care on the part of the teacher to detach himself from all prejudice. Perhaps teachers forget this fact, and make mistakes in teaching questions touching religion more often than on any other point.

*The teacher should treat the question in an unbiased manner.*

In this period the pupils will see a struggle between the Church and State, and some things done which will tend to separate the two. In the stories which show persons struggling on both sides, the pupils should be led to do something in seeing the motives which prompted the actors. They will generally find earnest and conscientious people on both sides.

If Shakespeare's Henry VIII. is taken in the literature work for this year, as it may well be, it will be of value in making clear the struggle for freer life which was going on at this time.

*How the literature work may assist.*

The educational movement may be shown in connection with the names of Shakespeare, Bacon, More and Spencer.

*The education of this age.*

*How the home, the social, and the business life of this age may be made vivid to the children.*

The story of Roger in "*Ten Boys*" may be used to show the home, social and business life. As the children are older, the time spent on the allusions may be shortened. More outside reading may be done. This is a favorable time for the teacher to direct the children in their choice of reading, by suggesting such historical novels—and such novels are very often a means of interesting boys and girls in history; as, *Ivanhoe*, *Kenilworth*, *The Abbot*, *The Last of the Barons*, *Westward Ho*, and *Lorna Doone*. All of these books give graphic ideas of the different phases of life. To these should be added works on purely historic lines, some of which are given in the references closing this chapter.

The children should be encouraged to make their basis for reading *Ivanhoe* accurate by referring to such histories as C. M. Yonge's *History of England*, etc., and to Dicken's *Child's History of England*.

*The spirit of the Elizabethan age.*

Through the study of the story of Roger, the children should see the spirit of adventure that inspired such as Columbus, Cabot, Drake and Raleigh. They should contrast the practical spirit that moved the hero of this age to seek gold in the West, with the religious spirit that caused the chivalric hero to seek the Holy Grail in the East.

*The children took to the new world.*

The children are now ready to hear the story in which our own life is the main feature, and that of England but secondary.

The lesson following shows the limitation of the king's power by the first Parliament. The book

used in class was Guest's *Lectures*. The questions in the assignment were review of work upon the Magna Charta.

## SIXTH YEAR GRADE.

Read and answer the first question. Pauline.

"In how many ways did the Magna Charta limit the king's power?" The king's power was limited in three ways by the Magna Charta.

That will do. What would you say? Mamie.

I think in five ways.

Please give the whole point.

The ways in which the Magna Charta limited the king's power was in five ways.

Do you not see how unnecessary a good deal of that is? Mamie, read the first question again.

"In how many ways did the Magna Charta limit the king's power?"

Answer.

The Magna Charta limited the king's power in five ways.

How many had the same number of ways? Give the first way. Marguerite.

The Magna Charta limited the king's power by prohibiting him from electing any church officials.

What was the second way? Mamie.

The second was by placing twenty-five barons over him.

Roscoe?

The Magna Charta limited the king's power by prohibiting the king from taking a man's means of living, either by fines or taxes; and by prohib-

*How the  
Magna  
Charta aided  
the cause of  
liberty.*



iting the king from inflicting capital punishment without a fair trial before a jury of his peers.

You may answer the next point. Robert H.

The Magna Charta protected the property; first, by prohibiting the king from imposing fines except in proportion to the crime and to the property held by the person; second, by prohibiting the king from seizing the property of any person without paying a just price for the same; third, by prohibiting the king from levying taxes without the consent of the council.

State the next way in which his power was limited. George.

The Magna Charta limited the king's power by prohibiting the king from depriving any man of his liberty without a fair trial, and by prohibiting the king from refusing or selling justice.

Gertrude?

The Magna Charta limited the power of the king by placing twenty-five barons over him to see that he kept the laws.

Robert W.?

That was given.

Read the second question. Anna.

"Who exercised the powers taken from him?"

Answer for one of the points. Marguerite.

The pope exercised the power taken from the king.

Show that he did. Helen.

I think the pope was the one, after the Magna Charta, who would appoint all the church dignitaries.

*The power is  
not all in the  
king's hands.*

The next point. Grace.

The barons exercised the power taken from the king because they were put over the king, and the king had to obey the Magna Charta and couldn't do anything that he wanted to, only what it said in the Magna Charta, so the barons would do things to him and take the power away from him.

I do not quite see. Show how the barons exercised the power in the case of which Grace is speaking. Morris.

I think the barons would have more influence over the king after the Magna Charta, for some of the power was taken from him and given to the barons, and the barons had influence over the king.

Yes; you might say what about the barons? Robert H.

You might say the barons were the king's guardians.

Who had the power now? Class.

The barons. (Robert H. raises his hand.)

Robert H.?

I want to ask you one point about the power of the pope. Had the pope the power to elect church officials, and could the king take them out of office?

That is just the point Helen made. The king had nothing to do with their election to or removal from office. Who exercised the power in the third case? Marguerite.

In the third case the jury of a man's peers exercised the power.

That is very good. In the fourth case who exercised the power? Helen.

*Effects of the  
Magna  
Charta.*

In the fourth case the jury and the council exercised the power.

Show. Helen.

I think the jury and the council exercised the power of the king, because the king could lay fines on any man only according to the crime and the amount of property held by that man, and he could not lay taxes without the consent of the council, so the jury of the man's peers and the council exercised the power.

In the fifth case who exercised the power? Ada.

I think it was the law.

Robert W.

I think it was the jury.

Show.

I think a man would always have a fair trial before a jury of his peers, and the jury would decide the case.

That will do for that. Name the person or persons that exercised the different powers that were taken from the king? Carrie.

The pope, the barons, the council and the jury of a man's peers.

Have you finished?

Yes, ma'am.

Read the third point. Fannie.

"Did the Magna Charta decide these points finally. Show." I do not think that the Magna Charta decided these points finally with some of the kings. The kings did not want to go by the Magna Charta; they would levy a higher tax, so they could get a great deal of money for one certain thing they wanted to have.

*The kings  
did not re-  
spect the  
Magna  
Charta.*

Have you finished.

Yes, ma'am.

What kings did not adhere to the Magna Charta? *Examples.*

Ethel.

I think Henry III. did not obey the Magna Charta.

That is right. Any other? George.

I think Henry VIII.

Helen?

Henry VII. and Queen Elizabeth.

The Magna Charta was not held to very closely until long after Elizabeth's reign. You omitted one very important king that did not obey it. Marguerite.

King James I.

Did the very *signer* of it obey it? Class.

No, ma'am.

What ground did John have for not obeying it? Anna.

He said he was forced into signing it.

What grounds did his son Henry III. have for disobeying it? Pauline.

Some of the nobles told him that his father signed it only by the force of the barons, priests, bishops and arch-bishops, therefore he did not have to obey it.

On what occasion did Henry III. infringe upon the provisions of the Magna Charta? Mamie.

I think his sister was going to be married, and he laid a heavy tax on the people; so much so that the people said that his sister had diamonds and that her saucepans were made out of silver.

Had the king the right to levy a tax? Roscoe.

No, ma'am. He did wrong.

What wrong?

I think he laid a heavy tax without the consent of the council.

What is Roscoe's point? Ethel.

I thought Roscoe said he laid a tax without the consent of the council.

That is right. Morris?

I think if the council *had* consented, it would not have been right, because the people did not gain anything by it and they had to pay it.

But what is the question? Helen.

"Did Henry III. obey the Magna Charta?"

Did Morris answer it? Helen.

No, ma'am.

Now, Morris.

He taxed the people without the consent of the people, but the Magna Charta said he must ask the council.

Did Morris answer the question correctly? Class.

Yes, ma'am.

What do you think would happen in England after Henry III. has raised this heavy tax without asking the council anything about it? Carrie.

I think the people might rise up and have a rebellion against it.

I want you to listen carefully and get the many points. Will you read? Morris.

"All those splendid things which Henry gave to his sister, including the silver saucepans, must certainly have cost a great deal of money, as well as his own marriage festival, which was likewise very magnificent. He got as much money as he could out of the people by all sorts of means; but though

*The story of  
the origin of  
Parliament.*

he made them very angry, he could not get enough. He was in debt; he was obliged to summon the nobles together to see what he could obtain from them.

"On the summons of the king the nobles assembled in countless multitude, being told that they were wanted to arrange the royal business, and matters concerning the whole kingdom. But when they met together they found out that the 'royal business' was to ask for a thirtieth part of their whole property. The king's clerk spoke for him very pitifully and meekly. He made a few excuses, and then said, 'The king is now destitute of money, without which any king is indeed desolate; he therefore humbly demands assistance of your money.'"

*Origin of  
Parliament.*

"It is not wonderful that the nobles, not expecting anything of this sort, murmured greatly, and at last replied with indignation. They said they were oppressed on all sides; constantly paying large sums of money; and they declared it would be unworthy of them, and injurious to them, to allow a king so easily led away, who had never repelled nor even frightened one of the enemies of the kingdom, even the least of them, to extort so much money so often, and by so many arguments, from his natural subjects, as if they were slaves of the lowest condition. They also said they ought to help in choosing the king's counselors and ministers."

Read that again.

"They also said they ought to help in choosing the king's counselors and ministers."

Continue.

"Then the king tried to excuse himself by saying he had spent so much money on his own marriage and his sister's marriage. To which they openly replied that he had done all this without the advice of his subjects, and they ought not to share the punishment, as they were innocent of the crime."

Repeat that.

"To which they openly replied that he had done all this without the advice of his subjects, and they ought not to share the punishment, as they were innocent of the crime."

Proceed.

*Parliament  
limits the  
power of the  
king.*

"This is a very important point to notice, because it involves another of the great principles which the English kings and nation struggled and fought about at intervals for many centuries, namely, that the people who pay the money ought to have a voice in spending it; that the government is not to lay on taxes without saying what the money is wanted for, and hearing whether the country, the people who are to pay, approve it or not. That, too, is firmly settled now. The government cannot lay on a single tax, or get a sixpence out of the country, without saying what they want it for; and the House of Parliament, which represents the country, if they do not approve, may say, No. This was, however, quite a new idea about this time. Before that, the king and his ministers laid on taxes as they thought fit. A good king would have only laid on just

taxes, and for good purposes. A wicked king would lay on unjust taxes, and for bad purposes. A weak and extravagant king (like Henry III.) would also lay on unjust and heavy taxes for foolish purposes. So there is no doubt the barons were quite right in demurring to the demand."

"The end of it this time was, that the king submitted to the advice of his subjects, proclaimed Magna Charta over again, and made other good promises which pleased everybody so much that they gave him the money he asked for. But about five years afterwards he wanted money again; he had broken all his promises, and no one knew what had become of the money. This time the nobles were still more angry and bound themselves by a most solemn oath to give the king no more."

"All this time a great deal of good was gradually working out of the evil. The more money the king demanded, the more good rules the barons made to limit his power. Parliament began to meet more and more often. This word "parliament" is quite new in English history at the time we are speaking of. It was a French word, and means 'talking or making speeches.'"

What caused Henry III. to call the nobles together?  
Pauline.

He wanted to ask them for some more money.

What part of their estates did the king request them to give to him? Grace.

The king commanded the nobles to give to the State one-thirtieth of their estates.

*Review of the  
points gained  
from the story.*



What demand did the nobles make? Ada.

The nobles demanded the right of knowing what the money was to be used for.

Helen?

I think they demanded that they should have the right to help the king appoint his ministers and officers of State, and that they should have a right to know what he was going to use so much money for.

Give the points that she has just given. Robert H.

The nobles demanded the right to appoint the king's ministers and councilors, or to help the king appoint them; and to help spend this money, or to know what is to be spent for.

That is right. What two demands did the nobles make? Pauline.

The two demands the nobles made were; first, they demanded that they should help him to elect his ministers and councilors; second, that they should have the right to know what so great an amount of money as he required of them was to be spent for.

Show how the first demand they made would help to limit the king's power still further. George.

I think if they were to help the king appoint his ministers and councilors, they would appoint those men who they thought would not consent to let the king levy heavy taxes.

That is very good. Show how the second demand would further limit the king's power. Grace.

The second demand would limit the king's power because they asked that the king should tell them what he wanted to do with all the

*Review  
Continued.*

money they gave to him, and if they did not like what he was going to do with it they would not give it to him.

Is there anything else that occurred at this time that limited the king's power? Why had he called these noblemen together in the first place? Robert W.

To ask for this money.

Now I will read a part of it: "But about five years afterward he wanted money again; he had broken all his promises, and no one knew what had become of the money. This time the nobles were still more angry and bound themselves by a most solemn oath to give the king no more. All this time a great deal of good was gradually working out of evil. The more money the king demanded, the more good rules the barons made to limit his power. Parliament began to meet more and more often." What other way was the power of the king limited as the result of his demand on them for money? Roscoe.

I think the more money he demanded, the more rules the barons made; they would not give him money and this diminished his power.

That is right. Robert W.

I think about this time they commenced Parliament, and they would talk over all these rules. I think having Parliament would be a good thing, because all these nobles would meet together, and, as they wanted lower taxes, they would influence the king to have lower taxes.

Why were the nobles called together? George.

The king wanted money.

Did the king mean, when he called the noblemen together, that they should meet year after year and talk about the taxes? George.

*Review  
Continued.*

I do not think he did. He wanted to ask them for money.

Instead of doing what he asked them to do, what did they do? Marguerite.

They did just the opposite of what he wanted them to do. They would not let the king levy taxes on them or anybody without their consent.

Who decided the question of taxation in England? Class.

Parliament.

Do you see how Parliament originated? Fannie.

Yes, ma'am.

How?

It originated at this time, when Henry III. wanted to get more money or to raise the tax. Then afterwards he wanted more money and the nobles did not like it and they had Parliament a great deal oftener and kept on that way.

*"He that seeketh himself loseth himself."*

Do you see that Henry III. in trying to get money from the people called the nobles together; that when they came together they refused to give him money, and that then they came together repeatedly.

What did they do every time they met to discuss matters? Pauline.

Every time they met to discuss matters they diminished the king's power.

*References for children.*

#### REFERENCE BOOKS.

FOR CHILDREN.

See Reference books for Fifth Grade.

Creighton: Epochs of English History; Longmans, Green & Co., N. Y.

1. England a Continental Power.
2. Rise of the People.
3. The Tudors.
4. The Struggle against Absolute Monarchy.
5. The Settlement of the Constitution.

(These are also published in Harper's Half Hour Series.

Seymour: Chaucer's Stories Simply Told; T. Nelson & Sons, London.

Seymour: Shakespeare's Stories Simply Told; T. Nelson & Sons, London.

Edgar: The Wars of the Roses; Harper & Bros., N. Y.

Edgar: Boyhood of Great Men; S. O. Beeton, London.

Edgar: Cavaliers and Roundheads; S. O. Beeton, London.

Johonnot: Stories of Other Lands; D. Appleton & Co., N. Y.

#### FOR THE TEACHER.

See Reference Books for Fifth Grade.

Goadby: The England of Shakespeare; Cassell & Co., N. Y.

Thornbury: Shakespeare's England; Longman, Brown, Green & Longmans, London.

Gould: Old Country Life; Methuen & Co., London.

Iconographic Encyclopedia. (All Grades.) Iconographic Publishing Co., Philadelphia.

Character Sketches. (All Grades.—Pictures and encyclopedia in 68 magazine numbers.) Selmar Hess, N. Y.

Sandison: Leaflet 13 (Contains a list of books on art.); The Globe Printing House, Terre Haute, Ind.

Stanley: Memorials of Westminster (Grades 5 and 6); John Murray, London.

Green: History of the English People (Grades 5 and 6.); Harper & Bros., N. Y.

*References for  
the teacher.*

*"The American Constitution is no exception to the rule that everything which has power to win the obedience and respect of men must have its roots deep in the past, and that the more slowly every institution has grown, so much the more enduring is it likely to prove. There is little in that Constitution that is absolutely new. There is much that is as old as Magna Charta."*—BRYCE.

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*"The written constitution is simply a law ordained by the nation or the people instituting and organizing the government. THE UNWRITTEN CONSTITUTION IS THE REAL OR ACTUAL CONSTITUTION OF THE PEOPLE."*—BRONSON, *American Republic*.

## XII.

### SEVENTH YEAR WORK

The history of the United States is studied during the seventh and eighth years. This work should enable the pupil *to trace the development of the European ideas which the several grades up to this stage have been developing and which he sees transported hither and rooted in the soil*, by the Spanish, French, English and Dutch. He should be led to see how some of these ideas had remarkable growing power while others were feeble and were easily destroyed. He is to see *why* some of these ideas prevailed and why some decayed; for example, why the Spanish or French did not finally triumph over the English and rule North America instead of the English, who met every physical and human impediment undaunted.

As was shown in Chapter IV, there are *two great forces* which the pupil must be led to see with great clearness if he is to gain anything of a true estimate of the origin, growth and tendencies of our institutions. He must see (1) the *physical features* of the country, and (2) the *spirit and characteristics of the people* who enter this environment. His work will then consist in following the *internal development of the people*, seeing at every step how the environment affects their life, and, in

*The field to be studied in the seventh and eighth grades.*

*The forces in American history.*

turn, how the people change the environment and reduce it to their service.

*Natural features in American history.*

A clear, firm grasp of the *general physical features* of North America,—its mountains, and valleys and river systems; the relation between mountains and river systems; the general slope of the country, the climate, the rainfall, the character of the soil, the force of the flow of rivers, the natural communication between different parts of the country by means of rivers, mountain passes, lakes and valleys, the mineral productions, the harbors, the extremes of temperature, the fish in the streams, lakes and adjoining seas, the relative position of the country with reference to other countries, and especially to Europe,—all of these and other like physical features should be clearly and graphically presented to the pupil *before* he is led to see the European people enter into this theater of action.

*The races which entered into America.*

The general physical scene of their future activities *imaged in the mind*, the child is prepared to see the Spanish gain a foothold in the South, sweep around the Gulf of Mexico to the West and Southwest in the sixteenth century; the French move *straight for the interior* through the natural highway of the St. Lawrence and Lakes in the seventeenth; and the English and Dutch take the Atlantic coast plain, and creep slowly back toward the mountains through the natural roadways—the river valleys and mountain passes—till finally in the middle of the eighteenth century, having been led in their *course* of move-

*Physical features influence the course of the movement.*

ment largely by natural features, they meet on the western slopes of the Appalachians and contend for the great natural trough of the continent—the Mississippi valley.

But this movement, just broadly sketched, required in time a century and a half, and before the pupil sees the two streams of civilization which these two people represent meet, he must have been led to see what sets of *institutional ideas* the two streams, respectively, bear forward toward the Mississippi valley,—otherwise he can have no permanent and genuine interest as to the outcome of the conflict between them. In a few weeks' careful work, he could be led to trace with great interest the broad features of the contrast between the *spirit and internal growth* of the English and that of the French colonies in America. Though with the physical circumstances in favor of the English in some respects, it may be fairly said that each had favoring conditions of climate, soil, and natural means for interior communication; each race was led by men of great personal energy and courage; yet, the one grew inch by inch farther away from parental care, always alert in developing self-governing, independent institutions; the other rested upon the arm of the home government, developed no *vital organic power amongst themselves*, and fell helplessly upon the Plains of Abraham when the military support which the home had given for a century and a half, went down with Montcalm. The English life was like that of a sapling, waxing stronger

*The difference in the institutional ideas represented by the English and French.*

*The relative individuality of the two peoples.*



through its *own inner growth*; the life of the French was much like a post driven in the ground, which grew deader every year.

*One an institutional, the other a relatively non-institutional people.*

Now, when the learner sees these two sets of ideas moving toward the West,—one representing *growth* toward free schools, free religion, free government, free social organization; and the other, in a large measure, the *exclusive privileges of the few*—a kind of living death—he will have great delight and interest in tracing this movement from beginning to end, to see which triumphs; and, in doing so, he gains an *insight* into the future movement of American life. And he will likewise see the principle by which he must measure the growth of these institutions, namely, to what extent are the institutions organized so that every individual may have an equal opportunity to *take a share in their development*. He will be led to see that where *all* become thinkers and doers, that there will be greater strength and permanency to the life of the people than where responsibility for, and direction of, the life of the whole is in the hands of a *few*.

*The measure of institutions.*

Now, having seen this *race-contest* for America, and that the English have won because *they best knew how to organize their lives into institutions*, the student should take a *closer view* of the English stream. He should see the English move across the Atlantic plain back to the foot of the mountains, and stand, by the latter part of the eighteenth century, as it were, on the crest of the Appalachians, viewing the promised land of the Mississippi valley. By examining this stream more closely than

*A closer view of the English race on the Atlantic plain.*

before he will see that it is composed of two currents tinged by different colors. There grows up here, influenced both by physical and mental forces, a form of life which tends toward *democratic institutions*, and a quite different form which tends toward *aristocracy*.

*Two streams  
of life.*

Scarcely had the Puritan planted in the North those ideas of independence whose roots ran back through all Anglo-Saxon England, and even to Teutonic Germany, than there sprang up in the New England wilderness under the new environment a diversity of institutional life, almost every feature of which tended toward the democratic organization of society. The logic of the Puritan's dissent from the English church, was Williams' dissent from the Puritan's. The common school which the Puritan established to safeguard his exclusive system of religion by instilling into the minds of the youth the principles of his faith, only helped further in pouring "new wine into old bottles," which finally burst the ecclesiastical form which Williams had cracked. Democracy has no servant surpassing the common school, where all children meet upon an equality, compete for the same rewards, share the same punishments, and have the instruction directly given that all are equal before God.

*The northern  
stream of life*

*Free institu-  
tions of the  
North.*

*Church.*

*Schools.*

In New England, also, grew up that school of practical affairs—the township,—which has had such lasting influence in the development of American history. In the township, each man finally came to have equal chance to test his the-

*Townships.*

ories of road-building, education, caring for the poor, and the like, by discharging the plain practical duties of citizenship, himself; in a word, *every man* learned that independence and individual responsibility which arises from personal contact with affairs. It would be difficult to over-estimate the influence of this Teutonic—Anglo-Saxon seed which had been transplanted in a new environment, and which sprang up with a richer growth than ever before, in American institutions.

*Equal division of property amongst the children.*

The free democratic current in all these streams of life was further swelled by the custom in all the North, with slight exceptions, of dividing the property equally amongst all the children. This tended to produce a large, thrifty, labor-loving middle-class, and established a usage which contributed powerfully toward maintaining an equality of rank, social condition and wealth.

*Institutions of North move toward democracy.*

By thus taking up the institutions which developed in the North, it would be seen by the pupil that there was hardly a phase of the society there which did not tend toward democracy—toleration in religion, free schools, township government, equal distribution of land to the children—all tended to equality in rank, feeling of responsibility for public affairs, dignity of labor, and personal independence of character.

*Southern physical features.*

Very different from all this is the character of society to be observed at the South. The soil, climate, harbors, rivers, were all quite different from those of the North. The student should be given a very familiar acquaintance with these features

and should compare them with the North. He should see the relation of the soil to the growth of rice and tobacco; that this together with the climate had much to do with the introduction and fostering of slavery in the South; that the rivers at the South were the natural highways, and that the plantation system, and the scattering of the inhabitants along the rivers made it impossible for the South to have common schools; that the isolated life of the South also rendered it impracticable for them to have township government. The pupil should see the haughty, high-spirited, courageous planter as he rode over his broad acres, in the midst of slavery, but, because of this slave environment all the more watchful of his *own* liberty. Thus liberty, in a sense, grew out of slavery. "Vice is a monster of so frightful mien as to be hated, needs but to be seen." The lordly planter had no class above him, he owned all below him. Thus, ruling like a feudal lord, it is not to be wondered at, that there grew up in the Southern society, leaders like Jefferson and Washington and Henry, who would be quick to resent encroachments on liberty, and fierce in defending it.

*Spirit of  
Southern  
planters.*

Now, when the pupil is led to analyze the institutions of the two sections and to see, that, in the North, the society was compact; in the South it was isolated: in the North, towns grew up; in the South, little more than court houses at the cross roads: in the North, the *many* ruled themselves in town meetings; in the South, the *few* ruled the many in the county: in the North, *from*

*Comparison  
of the institu-  
tional life of  
the North  
with that of  
the South.*

*Two strands  
in American  
history.*

*One great  
thread of  
thought in  
American his-  
tory.*

*the very beginning*, a struggle for the severance of Church and State; in the South, relatively little thought or struggle on the question till late in the eighteenth century: in the North, public schools; in the South, private: in the North, a hastening movement toward social equality; in the South, an impassable gulf between the classes: in the North, division of land into smaller farms; in the South, the possession of large estates and plantations: labor honorable in the North, a badge of dishonor in the South; to sum up,—in the north, a *democracy* which grew ever more democratic; in the South, an aristocracy which grew ever more aristocratic. When he sees and feels *within himself* these two sets of ideas he has the key which will, if rightly used, unlock the whole temple of American history. In other words, when the pupil has come to see these two sets of institutions grow up on the Atlantic plain, and move, each on its latitude (speaking in general), out toward the West, he has hold of the *two great strands* of the life of the American people, which intertwined at times but very slowly, and did not unite in one great national life, in the full sense, till united by war in 1861–65.

Now, just as the pupil in following the western movement of the French and the English until they met, saw that the freest people overcame the less free,—so he has a similar problem in tracing and accounting for the development of American institutions as they move westward through the whole three hundred years of our life, each set

coming in the nineteenth century to contend sharply with the other for the possession of the Great West in Missouri, California, Oregon, Kansas and Nebraska. So, from this point of view, it may be said that the whole of the three hundred years of American history has been trying to work out this question: Shall the privileges of institutions belong to *all the people equally*, or shall they belong to a *few*. The tendency of the historic development of the North was to say they should belong to all; that of the South, that they should belong to few.

As already said, the key to opening out a long view through the whole course of American history is the tendency of these two streams toward somewhat different directions and results. Yet, the pupil must see that they are in certain particulars alike,—they both move westward, meeting whatever obstacles come in their way to retard their freedom; they unite often to repel Indians; they worked together to repel the French; when their local liberties were attacked by England they were both fierce in repelling it. The pupil should be led to see how each of these sections was developing principles of liberty. Such questions as these may be asked: What was there in the development of the South which would lead them to hold the views which are expressed in the Declaration of Independence? Which of the institutions of the South, State, Church, School, Business Life or Family most tended to develop the spirit of independence?

*The obstacles to meet in the Westward movement and the liberty which grew out of meeting the obstacles.*

*History should be turned into problems for thought and investigation.*

*Great documents are the external expression of an internal growth of thought and feeling.*

*Questions for developing the idea of the continuity of American history.*

Which tended the *least* toward independent spirit? Similar questions may be asked by the teacher concerning the Northern colonies or the Central colonies. In all the work throughout the seventeenth and eighteenth centuries, up to the writing of the Constitution, the teacher will find it very vitalizing to show how the ideas of these several sections continue to grow, and finally appear as factors in determining the spirit, form and character of the United States Constitution. Gradually the pupil will see that the Constitution of the United States is the pivot upon which our entire American history turns. By the process of threading our early life with developing ideas, the pupil will be led to see that all great documents, such as the Declaration of Independence and Constitution of the United States *grow out of the inner life of the people*, and that the growth of the thought and the feeling precedes its expression in these written forms. Questions like the following will illustrate the meaning here intended: Trace the growth of the idea that Williams, Penn and Baltimore advocated until it expresses itself in the United States Constitution. Trace the growth of the idea that persons should be taxed only when represented in the body imposing the tax, through our history till it was embodied in the Constitution. Did the growth of slavery affect the form or spirit of the Constitution? How? Was the seventeenth and eighteenth century history in the colonies principally in the line of developing *institutions controlled by the local*

*government* or those controlled by *central government*? Was this an important question in forming the Constitution, and if so, show its adjustment in the Constitution? What influences had been at work in our history to lead the framers of the Constitution to declare "No title of nobility shall be granted;" to say, "No export duty shall be laid by Congress; that Congress shall make no law abridging the freedom of speech or of the press?" Trace the experience of the colonists from 1607 to 1787, with the view of showing what influenced them to give the general government the form which they gave it. These questions are intended merely as illustrative of the work which the pupil should be constantly led to do, *i. e.*, he should be taught so that he will see the beginning and the end of some things; so that he will lay hold of the history of our country as *one continuous process of internal growth*. By many similar questions he should be led along the roads which unite the seventeenth century and the first half of the eighteenth with the quarter of a century immediately following, during which our national spirit was so rapidly having breathed into it the breath of life. He should have seen the road so clearly from the tolerant ideas of Williams to the First Amendment and the No Test clause of the Constitution; from the democratic social tendencies wherever found in the colonies, to the prohibition of titles of nobility—and scores of like growing ideas, that when he comes up to the time when these ideas are *expressed in written form*, as in

*Pupil should see that the Constitution is the union of many streams of thought and feeling.*

*Unity in the development of ideas as illustrated.*



the Declaration of Independence or Ordinance of 1787, or Articles of Confederation, or the United States Constitution, or the several State Constitutions, he will already have so imbibed the spirit of the moving life that he will be able to recognize it and interpret it in these various external forms.

*In the seventh grade pupils can deal with more complex ideas.*

In developing this seventh year work, the teacher will be dealing with students who are able to see broader relations of ideas than were those in the grades below, but he should, of course, not fail to give careful attention to the use of such means as will present the work in a simple, graphic and interesting manner. Photographs of places, men, buildings, graphic charts and the drawing of maps showing physical features, movements of population and the like, should be employed by the teacher. A liberal use of biography, and objective methods in general should still be freely made, but these more simple ideas will gradually enlarge into more and more complex institutional ideas. Children *delight* in seeing old ideas in new dress; they delight in seeing new relations between things, and by wise training and guidance on the part of the teacher in the use of reference books, and aids of other kinds already mentioned, the student of the seventh grade may gain in a year a very accurate general view of the general movement of American life from 1607 to 1789, and should also have made a fairly *detailed and searching study* of one or two questions, which would lead him to *sum up the movement* which he had seen. In working over the work of the

*Should CAREFULLY study some one or more subjects through the year.*

seventh grade during the past year, I had each member of the class prepare a paper, at the close of the work, carefully written, on the following subject: "Think over the movement of American history from 1607 to 1789 and show in what ways this life affected the United States Constitution, either as to its form or spirit."

*Method of  
work illustra-  
ted.*

Four days (of the time allotted for history work) were spent in the preparation of the paper, during which the teacher discussed with the pupils the general ideas which *they* proposed to discuss, making criticisms and suggestions upon the general scheme which each had thought out for his paper; assisted the pupils in their library investigations; heard the pupils' suggestions and made others himself as to what special parts of the Constitution should receive greatest emphasis as revealing the spirit of the history which had developed through the hundred and seventy-five American, and at least the thousand English years which had gone on before and were now ripening into the Constitution. When the papers were prepared some were *orally* discussed in the class, others read and discussed. A fair average of the papers presented is given below as illustrating the character of the work.

*Method of  
working with  
the class.*

#### DEVELOPMENT OF THE FORM AND SPIRIT OF THE CONSTITUTION.

##### *A Pupil Doing Seventh Year Work.*

I find this spirit in the Constitution; viz., to divide the power as equally as possible between the central govern-

*Division of  
powers in the  
Constitution.*

ment on the one hand, and the State authority on the other. There is a reason for this. The whole colonial period was an era in which the predominating idea with the colonists was that of local self-government. Each colony was occupied with working out its own institutions and managing its own affairs, independently of the control of the others. The British government represented a central power for the colonies. It had general control and supervision of all the colonies ; but in the main, each colony had charge of its local affairs.

*Experience of the colonies which caused them to fear central authority.*

Toward the close of the colonial epoch, beginning about the year 1765, the central government began to usurp the power that had hitherto been reserved to the local governments in the colonies. In that year, the king through the British Parliament began the policy of taxing certain articles in the colonies. This the American people denied the right of the king or Parliament to do, because they, the people of the colonies, had no voice in the taxing body. Moreover, the tax was for the avowed purpose of paying the expenses of a standing army in the colonies ; but the latter denied the need of such an army, and greatly feared its presence among them, as symbolizing despotic power. Then began a bitter resistance by the colonies, followed by harsh measures on the part of the mother-country to force obedience, which culminated in the American Revolution. This increased that dread of central authority which determined the fathers that no similar power should ever again gain sway over them. Hence, at the time of the framing of the Constitution a large per cent. of the people were opposed to giving the central government much power over the States.

*Development of the sentiment of union.*

However, the people had learned by experience the value of uniting together for common purposes. As early as 1643, four New England colonies united into a confederation for mutual defense against the Dutch, the Indians and the French. The French and Indian War brought together most of the colonies in a common cause.

The Virginia planter and the Massachusetts merchant fought side by side against a common foe, and thus, a friendly interest in each other's welfare grew up. The people of the colonies first learned their real strength in that war.

But the English victory over the French, lessened the fear from enemies on the North and West. Less need for British protection or mutual defense was felt. Here, again, was a cause which tended to create a spirit of local management. The cause of common danger removed, there was not the need for united action that existed before. During the Revolutionary period, the same forces operated, first to unite, afterwards to separate the people of the colonies. Their common foes and common sufferings tended to seal them into a bond of union and friendship. But, after the victory of the American cause, they settled back into a selfish spirit, each colony in the flush of triumph, confident in its ability to manage its own affairs. How jealously they guarded this State power, is shown by the great lack of authority given by the Articles of Confederation to the central government. Thus, we see the spirit of union growing during the periods of common calamity, and the spirit of separate colonial and State government in other times. How the Constitution came to be framed looking toward a strong central government, is to be explained by saying the wisest and best men of the times were employed in its construction, and afterwards went out and worked hard in the State conventions for its adoption. Thus was secured a Constitution which contained at least in the germ, what has become a strong central government, dividing the power, however, with the State governments, and leaving yet a part of it in the hands of the people.

I find in the Constitution that the three functions of government are exercised by a legislative, an executive, and a judicial department, each practically independent of the control of the other. Yet they are so related that

*The victories of the Americans over French and English develop both local and central government.*

*The three functions of government.*

*Checks on arbitrary power.*

each serves as a check upon the other. This last is the purpose of the President's veto, of the legislative power of impeachment, and of the judicial interpretation of laws and decisions as to whether or not they are constitutional. Undue exercise of the veto is prevented by permitting Congress to pass a law over the President's veto by a two-thirds majority of both Houses; all wrong trial of impeachment of the President is checked by requiring two-thirds majority of the Senate, which is more mature in deliberations, to convict.

*Sources of the Constitution.*

The framers of our Constitution were deeply convinced of the importance of keeping the three departments separate and independent in action. Montesquieu, about forty years before, in a book on the British Constitution entitled, *The Spirit of the Laws*, based the ideal government upon this principle. This book was widely read, and the fathers had become deeply imbued with its teachings. Then, the British government itself at the time our Constitution was written, more than at any time since, was based upon the separation and independence of the legislature, executive, and judiciary. The colonial governments as they developed, as well as the State Constitutions framed since the separation from the mother-country, were modeled after this plan. The system had worked well thus far.

*Experience under the Confederation*

Thus, the framers had a number of successful precedents for the general outline of the government. Moreover, the country had had several years' troublesome experience under a Confederation in which the three powers were not vested in separate bodies. This plan lacked efficiency and gave no satisfaction.

*and in their local governments.*

The States are to be equally represented in one branch of the Congress, and according to their population in the other. Thus, the larger and more populous States have greater power in the lower House, and the smaller States are equal in power with the large States in the upper House. Each State, except Georgia and Pennsylvania, organized previous to the Constitution, had a legislature

of two Houses. It was Connecticut, however, which had perfected the plan in its State government, by permitting each town to be *equally* represented in one branch, and according to its population in the other. So, when the question of the method of representation came up, Connecticut proposed her plan, and it was accepted as a compromise between the larger and smaller States. The Confederation had but one House of Congress, and each State was allowed but one vote. By this plan, the individual had small power to think and act in shaping legislation. Here, again, the framers were not without examples and experience of years to teach them the needs of the law-making body.

I find the Constitution places the regulation of foreign and domestic commerce, and commerce with the Indian tribes, into the hands of Congress. There are, however, four restrictions placed upon the power to regulate commerce: 1st, Congress could not prohibit the migration or importation of slaves before 1808; 2nd, it cannot give preference to the ports of one State over those of another; 3rd, it cannot force a vessel to enter, clear, or pay duties in any State other than the one to which it is going; 4th, Congress can lay no duty upon exports. Some of the important reasons why these provisions were made are as follows: As long as the States had individual control of commerce, each made laws entirely to its own advantage. For example, one State would lay a duty upon the articles sent in from her neighbor to raise revenue, to protect her own production of like articles, or to retaliate for like laws against her. She might lay a heavier duty upon the goods from one State than upon the same goods from another. Then her neighbor would declare free trade and thus get the commerce from the colony that had the duties. Some States levied duties upon goods merely passing through their territory. This was nothing less than exacting an unjust tribute. This shows there was great irregularity and selfishness, which gave rise to bitter feelings among the people. The Continent-

*Connecticut's influence on the Constitution.*

*Regulation of commerce.*

*Why these provisions were made.*

*Commerce  
under Con-  
federation.*

*New Eng-  
land's com-  
merce.*

*Rhode  
Island's  
attitude.*

*The South's  
attitude on  
commerce.*

*Compromise.*

al Congress wished to secure reciprocity with countries with which it had treaties so as to discriminate against those which refused to make treaties, but the States refused to abide by these reciprocal agreements. Great Britain, shortly after the war, cut off American commerce with the West Indies. Our government had no means to retaliate. England sent to our country many of her products and manufactures and Congress had no power either to lay duties or to shut them out. So experience had taught the people the need of a central power to regulate commerce. The Northern States were especially anxious to place the regulation of commerce in control of the central government, because that was their leading industry and they wished these unequal discriminations of the several States removed (the Constitution expressly states that "all duties, imposts, and excises shall be uniform throughout the United States"); besides, they thought they would probably have a majority in Congress and thus control the regulation. There was one exception. Rhode Island, whose commercial interests were very great, for a little State, long refused to accept the Constitution, because she did not wish to be subjected to the control of a Congress which was to regulate foreign commerce and to give no preference to the ports of one State. The Southern States, mainly agricultural, depending on outside sources for manufactured articles, did not wish commerce to be taken out of the hands of the States; they might against their will be compelled to pay a heavy duty upon necessary articles imported. But they finally yielded, when the North granted the express restriction on Congress from prohibiting the slave traffic before 1808. Then, during the colonial period, both sections of the country had been accustomed to the control of commerce by the central government. No colony absolutely denied Parliament the right to pass Navigation Laws, though they were generally evaded. Thus, the framers had both precedent and experience, which taught them to place the regula-

tion of commerce in charge of a power having authority over all the States.

I find the Constitution recognizes the institution of slavery, though the word *slave* is not used. It mentions them in these three relations: first, three-fifths are to be counted in securing a basis for apportioning representatives and direct taxes; second, Congress shall not prohibit their migration or importation before the year 1808, though it may place an import duty of not more than \$10 upon each; third, fugitive slaves are not to be freed on fleeing to a State where slavery does not exist, but are to be delivered up on claim of their owner. The amendment article provides that the clause relating to their importation cannot be amended prior to 1808.

The system of slavery was introduced into Virginia in 1619. Tobacco, the great staple, could be profitably cultivated only by employing slave-labor. So slavery rapidly spread to other Southern colonies, where soil, climate, and surface were favorable to the growth of tobacco. Slavery became the very foundation of the agricultural system at the South. It had its influence on society. Nearly the whole of the upper white population were relieved from toil, and spent their time in society, politics, or in overseeing their homes and large plantations. This did not develop a patient, industrious race, as the ungenerous soil and rigorous climate of the North did. The people at the North did their own labor, reserving only a portion of housework to slaves. Yet, many people of the South had long been aware of the evil consequences of the system, and during the colonial period had labored for its abolition. This would have had a better chance to be brought about, had not England interfered and forced the slaves upon the colonies. She was reaping the benefit of a lucrative trade in slaves, and the financial success of many of the colonies depended upon the system. Any acts of the colonial legislatures looking to the prohibition of the slave traffic were promptly canceled by the government at home. So slavery was riveted upon

*Slavery question in the Constitution.*

*Colonial experience with slavery.*

*Effect of slavery on lives of people.*

*Relation of English government to slavery in colonies.*



*Central and  
local power  
over slavery.*

them, and came at last to be the breath of their industrial life. The Continental Congress of 1774 resolved to discontinue the slave trade. But the mass of the Southerners would not have consented to a measure so destructive to their interests. So, in forming our government, abolition and emancipation were problems left for the several States to decide. Massachusetts abolished slavery at a single stroke after the Revolution; the other New England States gradually, by prohibiting further introduction of slaves, and by freeing those which they had. The Southerners would not chance the possibility of Congress abolishing the traffic immediately. An express prohibition was laid upon Congress from doing so for twenty years.

*Representation  
in Congress.*

The Southern States, where an average of one-half the population were slaves, desired that the latter should all be counted in getting the basis for representation. This, of course, would give them more representatives in the Lower House of Congress. The Northern and Middle sections, where slavery existed in light form, objected to counting the slaves at all. Slaves, they said, were property. They had no civil or political privileges, no will of their own. All property should be represented, as cattle, corn, and land, quite as justly as slaves.

*Compromise.*

But the South replied that the slaves were both property and persons. In punishing him for crime committed against others, and in protecting his life and limbs, the law recognizes the slave as a member of society. Besides, property should be represented as well as persons. The divided sections finally compromised by agreeing that not all, but three-fifths of the slaves should be counted. Thus, each yielded a point. The North was further appeased by the provision that direct taxes should also be apportioned according to population; one element of which was three-fifths of the slaves.

*Fugitive  
slaves.*

Under the Confederation, no State was compelled to restore fugitive slaves to their owner. The slave-owners had experienced much trouble, by their slaves escaping

into neighboring States, where, if the citizens were so inclined, the owners were unable to recover them. Therefore, they took care that this right was guaranteed them by the Constitution.

I find the Constitution gives to Congress sole power to coin money, to regulate its value and that of foreign coins. The States are expressly forbidden, either to coin money, or to emit bills of credit; that is, to issue paper money. Congress may borrow money on the credit of the United States; the States, too, are left free to borrow money on their own credit. Congress may also pass laws for the punishment of counterfeiters of the national currency or securities. These provisions look to a greater uniformity in the value and form of the currency than would be secured if left to the individual States; also to securing a sound money. One of the evils of the Confederacy was the diversity of coin, in value and form, and perhaps the greatest evil was an unsound paper currency. "In 1784, the entire coin of the land, except coppers, was the product of foreign mints." English crowns, shillings and pence were mingled with Spanish dollars, halves, quarters, sixteenths and pistoles, with not a few French guineas, carolins, etc. Much of this had been obtained through commerce with the English and Spanish West Indies. Moreover, the value of each coin varied in different colonies, greatly increasing the inconvenience of trade between them. The Spanish dollar was rated at five, six, seven and eight shillings, respectively, in the different colonies. From a bulk of coin, counterfeiters would clip each till it weighed less than required by law, and then re-cast the clippings into new coins. Or, they would gild over the penny, which being the same size as a gold coin, would readily pass for that coin.

The disastrous experience of the Revolution had taught the fathers the folly of trying to make money out of paper. To meet the heavy expense of preparation for war, the Continental Congress, in 1775, put out two mil-

*Power of  
central gov-  
ernment over  
money.*

*Colonial ex-  
perience on  
money.*

*Paper money  
of general  
government  
and States.*

lions of paper currency; this followed by other and heavier issues as the war advanced. As the fate of the struggling colonies grew doubtful, this money declined in value till it required \$1,000 of it to equal one dollar of coin. The States had declared this money a legal tender for debt, but this did not satisfy those who had loaned coin, or who were compelled to exchange goods for this wretched money. To make matters worse, during the Confederation the States had issued this worthless paper, and had borrowed vast sums on their own credit. The people were burdened with enormous debts. The currency was worthless, except coin, which was scarce. The States were on the point of refusing to restore the money they had borrowed. So there was little objection to placing the entire charge of the currency into the hands of the general government.

*Power of taxation.*

Closely connected with the question of finance, is that of taxation. Thus, means are provided in the Constitution to meet the expenses of government, to pay the debts, to provide for the common defense and general welfare of the country. I find the Constitution gives this power to the general government, though the States share this power. The States are forbidden for commercial reasons to lay duties, excises, etc., but may lay direct taxes.

*Why did the people allow the central government to tax?*

We saw that taxation by the mother-country was, perhaps, the chief thing the colonies so bitterly opposed. We may wonder they so readily yielded this privilege to Congress. But they had not opposed taxation in itself; indeed, the colonial assemblies made frequent levies to keep up the expense of wars and local government. But they did seriously object to taxation by a body in which they had no voice.

Now, this Congress was to be composed solely of their own representatives, chosen by their own ballots. Furthermore, laws providing for the raising of money by taxation should start in their own House of Representatives. In the colonial legislatures, the house of Burgesses

or Commons, which directly represented the people, exercised the same right. More than once they tied the hands of a tyrannical governor by refusing to vote the means to carry into effect some measure of opposition. The framers of the Constitution, however, carefully guarded this power of taxation. Direct taxes shall be levied only in proportion to the enumeration, no money shall be drawn from the treasury except in consequence of appropriation, and a statement of the accounts, receipts and expenditures, shall be published regularly.

I find that the central government is empowered by the Constitution to raise and maintain an army and navy, and make regulations for their discipline and control. This power is shared by the States; they may also organize and train a militia and appoint its officers. Under the Confederation, the Congress had no power to raise and maintain any army; it could only determine the numbers needed and lay a requisition upon each State for its quota. The States could obey or not, as they chose. To the looseness of the system, Washington attributed the prolongation of the war. The States were slow in sending their quota and there was no authority to hasten their action. More often they sent no soldiers or supplies at all. The need of a strong discipline was shown in 1783. A body of three hundred men left the camp at Lancaster, Pennsylvania, surrounded the hall in which was sitting the Continental Congress at Philadelphia, demanded their pay, broke out the windows, and ran riot. The Congress was without authority, and the State government refused to interfere. That a standing army, which the people so much dreaded, would be needed sometimes was shown by the Shay's Rebellion in Western Massachusetts. Although Congress might use for this purpose money raised by taxation, yet to check anything like a despotic exercise of this power, a provision was added that no money should be appropriated for that purpose for a period longer than two years.

I find the first amendment declares Congress shall in no

*Colonial experience on taxation.*

*Power of both States and central government to protect themselves.*

*Colonial experience.*

*Development  
of religious  
freedom.*

*In Rhode  
Island.*

*In Pennsyl-  
vania.*

*In Maryland.*

*Federal and  
State judicial  
systems.*

wise restrict or assist religion. This means entire separation of Church and State. This means religious freedom for the individual.

Strictly speaking, religious toleration had been permitted at first, in three colonies only—the Baptist colony of Rhode Island, the Quaker colony of Pennsylvania, and the Catholic colony of Maryland. Connecticut had liberal laws relating to the franchise. Roger Williams, fleeing from religious persecutions in Massachusetts, formed a colony in Rhode Island, where all sects were tolerated. This was definitely stated in a law passed by the Assembly, and was afterwards confirmed by the charter of 1644. This spirit was always strong and grew among her people. Penn established in Pennsylvania the home of another persecuted sect, the Quakers. Very broad principles prevailed here. The first Assembly passed a body of liberties drawn up by Penn himself, providing for entire religious freedom. The Swedes and the Dutch were permitted to worship unmolested. The Baptists were welcomed. In 1701, another law was passed confirming the law for freedom of conscience. Calvert, the founder of Maryland, from the first instituted religious toleration. Maryland may be said to have the first honor among the colonies of establishing by law freedom of conscience. In 1649 were passed the famous Acts of Toleration, which stated that no person should be held to account for his religious belief. As long as Calvert was in power, this idea predominated, but it was overthrown with him. Of these beginnings was born the spirit expressed in the first amendment, also in the clause providing that no religious qualification should be required for office under the United States.

I find the Constitution provides for a Federal judiciary, by instituting a Supreme Court, and permitting Congress to establish such inferior courts as will be needed. The States are left to organize a judicial system of their own, though the Federal system is one of appeal from the State courts for the most part, with original jurisdiction

in certain specified cases. The Federal judges are made independent of their appointing power, by provisions that the judges shall hold office during good behavior, and that their salary shall not be diminished during their term of office. When we remember that the tyrannical George III. tried to secure the enforcement of his oppressive measures by making the judges removable at the king's pleasure, and causing their salaries to be paid out of money which he controlled, we see the wisdom of these provisions, and see why the fathers put this safeguard in the Constitution. There were courts of justice in the colonial governments, and, to an extent, these served as models for those of the Constitution. These courts are to preserve the fundamental principles embodied in the Constitution by a wise decision of the constitutionality of laws, and by interpretation of the terms of the Constitution. The Articles of Confederation provided for no courts. Committees were appointed by and from the Continental Congress to fulfill the duties of this office. This was far from satisfactory.

*Colonial experience on judiciary.*

*Judiciary under Articles of Confederation.*

The Constitution provides for its amendment. This is the safety-valve of a strong government. By this means the spirit of *liberty may grow*. The Articles of Confederation, practically speaking, could not be amended. The agreement of every State was necessary to amend. This proved to be an unsatisfactory arrangement.

I will now enumerate certain clauses which were intended to secure the rights of the individual. No title of nobility shall be granted. The people of Massachusetts in an early day objected to the establishment of an hereditary order of nobility, and the aristocratic arrangements worked out by Locke for the government of South Carolina could not take root in our soil. The writ of *habeas corpus* shall not be suspended, unless when the public safety seems to demand it, as in case of rebellion or invasion. No *ex post facto* law or *bill of attainder* shall be passed. Trial of all crimes, except in cases of impeachment, shall be by jury and in the same State in

*Clauses securing personal freedom.*

*The Constitution grows out of the experience of the people.*

which the crime was committed. Troops shall not be quartered in any house except by consent of owner, or in time of war. Impeachment by grand jury, right to speedy trial in public, no requirement of excessive bail or fines are other examples.

Thus it has become clear to me that the Constitution grew out of the life and conditions of the people. It does not spring into being full grown, without the trial of years. The Constitution is the rope made of many strands, which binds together the institutional life of the Northern States and the relatively noninstitutional life of the Southern. That rope was made possible by the common sacrifices of the two sections.

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## XIII.

### EIGHTH YEAR WORK.

Throughout the work of the seventh year the pupils would have accumulated material for seeing (1) the first great race conflict in America, which occurred about the middle of the eighteenth century between the French and English, and resulted in favor of the English; (2) the two streams which developed out of the English stream—the free North, and the aristocratic South, which had, however, developed sufficient spirit of union by 1789 to be partially united on the *basis of compromise* under a single Constitution; (3) he would have seen that from 1607 up to 1789 that education, religion, business and political life ran largely in *local channels*. Speaking in general, every colonist was absorbed in working out his institutions in his local governments from his first permanent settlement here in 1607 down to the close of the Revolutionary War; but (4) the pupil must have seen that there were certain external necessities, such as defense against Indians, French, and the encroachments of England, as well as certain *strong undercurrents*, as oneness of language, race-blood, love for personal independence and free institutions, as well as the great geographical unity of the North American continent which would tend

*Results of  
seventh year's  
work.*

*History is a  
development.*

*Problems.*

to bind the people into a union. So, with these ideas already developed, the work of the eighth grade is to continue the development of the American institutions as they root themselves more deeply on the Atlantic plain, and spread out into the geographical center—the Mississippi valley. The history should be so presented that the child will not think he has left one “period,” and gone into another *wholly* different, but he should see the same religious, political, industrial, educational and social ideas expanding, which he had already been tracing from the Atlantic sea-board; watch them pass over the Appalachians, and move into the great trough of the continent. Who shall regulate this expanding life? Shall the States do it, or shall the nation? Who shall join the Mississippi valley to the Atlantic slope, with roads that the “avenues of commerce may also become ducts of sympathy” and develop one national spirit between the two sections? Who shall control banking,—States or national government? As the East and South pass into the West with different systems of institutions, especially as to labor, to what extent shall the central government say what systems of labor shall prevail in the public domain, and to what extent shall it be left to the local government to determine it? As business expands and manufactures develop, shall the central government assist by tariff tax the manufacturers, or not?

These questions which lie at the foundation of every phase of our life are simply suggestive, and

are intended to emphasize again the idea that American history should be studied as one gradual enlargement of inner life for the entire three hundred years of its expansion, and not broken into distinctive and disjointed parts. But, just as the pupil saw the dominating idea from 1607 to about 1789 to be that of local control of institutional life, from 1789 up to the present time he should be led to see *the gradual enlargement of the spirit and consciousness of nationality*, until this idea grew into strength sufficient to balance that of local life. *The work, then, of the eighth grade is to trace the development of nationality from 1789 to the present time.*

*Work of the eighth year.*

The new field, as I have stated, in which this spirit of nationality develops itself is that of the Mississippi valley. The pupil should be led to a very familiar knowledge of the physical features of this valley, he should image it, and not simply study it as a wall map; should see the great rivers flowing to a common center from the two great mountain ranges; should see the character of the soil and the climate, and the fitness of each for certain kinds of plants, as cotton and tobacco, corn and wheat; should see the prairies and their relation to *rapid* settlement, and should compare this with the bouldery, sandy, wooded portion of a considerable part of the Atlantic plain; should see the mineral productions, as iron, coal, copper, lead, and the relation of these to manufacturing, growth of cities, and employment of free-labor. Now, having seen this new physical field with all

*Physical features of the new field.*

*The two  
streams of  
spirit.*

its natural features, he is ready to follow the two streams, each in the main keeping its latitude, and see the two sets of ideas contend up to 1865 for a mastery over the Western domain. From the very first lesson, and from 1607, the child has been gaining clearer and yet clearer ideas that one of these sections is almost wholly agricultural, and has the millstone of slavery weighted upon it; that the other is in a continual state of internal growth—every institution expanding with new pulse beats of freedom. Can there be any doubt that when the child sees these two streams, one making toward freedom, the other for slavery, pouring their currents, so to speak, into the Great West—that he will be interested in the history work? Following this movement of institutional life he will see the streams meet out in Missouri, at the forks of the national roadway, and see how they compromise the question just as they had done in the Constitutional Convention in 1787. He will see these two sets of ideas meet again in the tariff trouble in 1832, and the matter compromised again,—he will see the Southern stream go forward and overrun Texas, and on to the Pacific, and there, after getting the great block of land across the Rockies, he will see an effort again to compromise and join slavery and freedom together; then back to the prairie lands of Kansas and Nebraska, and that there freedom triumphs. The legislative department of the central government had long tried by compromise to maintain tranquillity in a “house divided against itself,” but

had failed. The Supreme Court in the Dred Scott decision had succeeded no better ;—finally, the executive on the field of battle and by the emancipation of labor united the diverse streams into one common stream, the breath of life of which is equal political, industrial, social, educational and religious opportunity.

It had taken the Teutonic seeds of individual freedom planted in Germany, transplanted in England, borne across to the American soil, full fifteen hundred years to ripen into its full fruit—*free opportunity for every one to participate according to his capacity, unhindered in the life and work of all the institutions.* When opportunity was secured for all, then was there a sure triumph for the national spirit; for the nation is but the progressive moral life of all the institutions organized for the common purpose of securing the full liberty of man.

*Individual  
freedom.*

The aim has been here simply to sketch a thread of thought which ran through our life with the larger main aim of suggesting how other threads may be traced, in similar manner. The teacher should have as his aim to reveal the *currents of the inner life*, then the external expression of these currents, in political parties, bank questions, tariff, silver, internal improvements, civil service, slavery, reconstruction, education, religious and moral questions will all take on life and meaning. Both teacher and pupil must see the new forces of thought and feeling continually bringing about an inner change, and then interpret this inner life by its outer expression.

*The aim of  
the teacher.*

*Problems for  
consideration  
in this grade.*

There is no effort here made to outline for this grade all the questions to be considered, but simply to suggest the view from which all events in American history may be considered; namely, trace their growth and see what effect they have had upon the development of free institutional life. The teacher, himself, must select his particular material with reference to varying conditions, as well as be himself the embodiment of the true historic spirit by continually presenting old questions in new forms, and showing old truths in new relations. Many such questions as these will tend to give vitality to the eighth grade work: Trace the growth of commerce from 1789 to the close of the war of 1812 and show its effect upon the development of American life. State all the agencies which tended to develop the Americans into a greater national feeling from 1789 to 1860, and state briefly in what way each had its effect. State all the agencies which tended to develop a sectional spirit during this same time, and in what way each had its effect. Beginning with the application of steam to the boat show how it influenced the growth of the country in social feeling, education, wealth, and politics. Show the influence of immigration upon all phases of the institutional life of America, and especially in the development of the spirit of nationality.

*Spirit of the  
work.*

In developing these questions, the pupil should be led to explain the growing movement which he sees in plain simple language—avoiding *wholly* the exact language of the book. He should not

have every point picked out of him by direct question, but should *describe movements*. By doing this from day to day he catches the historic spirit in the subject under consideration, as well as improves his power to describe what he sees.

The teacher should guide the pupil in the use of reference books. Frequently have pupils write papers in plain, simple language, following out and describing the filaments of thought and life which extend through our history. And very frequently have them describe, *orally*, some movement of thought which they can follow from the Atlantic to the Pacific, from 1607 to the present time. It is by this means that they unite the details which they see from lesson to lesson; no other means, perhaps, better enables them to see and develop within themselves the historic sense and catch the true spirit of historic movement.

The paper given below is that of a pupil finishing the eighth grade work. The pupils were required to write on the subject indicated at the head of this paper. The time required was four days (of the time allotted for history work). The pupils were required in preparing the paper to consult the library freely. During the time of the preparation, a short time was spent each day in hearing difficulties which the pupils had in getting material, or in being able to correctly interpret questions which they wished to relate to the subject. The teacher who succeeds in this line of work must be willing to enter into sympathy with the pupils and be a continual searcher,

*Reference  
books.*

*Oral  
discussion.*

*A representa-  
tive paper.*



himself, as well as helper to them. The principal references consulted by this pupil before beginning her paper were, Schouler, McMaster, Von Holst, and Volumes I and II of the Epochs of American history. The paper is about an average of the papers prepared and is given merely to illustrate a type of work that may be profitably done at intervals throughout the entire eighth year.

THE INTERNAL GROWTH OF THE PEOPLE OF THE UNITED STATES FROM 1789 TO 1865 AND THE MANIFESTATION OF THIS GROWTH IN A NATIONAL SPIRIT.

*Meaning of terms used.*

By internal growth of the people, we mean the expansion of the life of the people in all the institutional lines. An expansion of thought and feeling may be expressed in new industrial development, in expansion of territory, expansion of wheat fields, invention of labor-saving machines, in better organized government, the better balancing of powers between center and sections, in the better organization of school systems, the publication of newspapers and in literature of different kinds. The expansion and growth in all of these give us a more "urgent spirit" and make us more and more a nation.

*Gradual growth of national spirit.*

Thought and feeling have been growing, though very slowly, since the beginning of life here in 1607, towards national feeling. The first great expression of this is the Declaration of Independence, in which the people of the United States were declared one people; they were far from being one people, yet they were one when they had a common enemy. This same national idea caused them to form the Articles of Confederation which was a great step toward forming a nation out of communities widely diversified in thought, interests, and sentiment. The people saw the weakness of this government; their commercial situation was not as they wished; trouble existed between different States; a revision of

these articles was demanded. The delegates sent to the convention of 1787, after much difficulty, succeeded in forming our Constitution, which is largely a compromise between the different interests of the North and the South.

Up to this time the life has been mainly for local interest ; men cannot in a moment make great changes in thought and feeling. The Constitution was not accepted at once ; the people must gradually come up to the ideas of stronger national government. In fact, the thought of the people concerning what the Constitution meant was not *one* until after the great struggle between the sections. However, it was adopted by all the States by 1789 as the basis for their system of government.

The ideas of the two political parties throughout our history have grown out of the Constitution. Parties are a means by which the people in elections may express their thought.

*Political parties.*

Our government was organized in 1789, with Washington as chief executive. Confidence in the new government was stimulated by this great man being at the head. The national party being in power first was a great force in building up a strong central government.

*Washington's administration.*

During Washington's administration, by the wise policy of Hamilton, we developed from a country with no money for carrying on government, from bankruptcy and stagnation in business of all kinds, into a country with a well organized financial system, and quite a degree of prosperity in all lines. This financial system provided for paying our debts and for a national bank ; by this latter means men with money were made interested in the national government because of its profit to them. In many sections, especially in the South, the opposition to the bank was very great ; people questioned the power of Congress to establish it. Thus, people divided on these questions as to how much power should be exercised by the general government and how much by the States, according to the terms of the Constitution, and this is

*Hamilton's financial policy.*

*Whisky  
insurrection.*

what I mean by saying that political parties grow out of the Constitution.

The insurrection against the duty on liquors was also an expression of the feelings of some Pennsylvania people concerning this system of national power to tax. National spirit was strengthened very greatly by a complete suppression of this insurrection. People were made to see and feel the great strength of the nation.

*Jay's treaty.*

Our relations with foreign countries during the Confederacy was not such as would promote commercial growth and expansion of nationality. But before many years Jay's treaty with England gave us some commercial advantage and did much toward establishing us as a nation. Opinion did not approve of this in all sections, but our greatest men felt that we could demand no more at the time.

*Trouble with  
Barbary  
pirates.*

The Barbary pirates, who had been a great source of trouble, and hindered our shipping life, were defeated by us, under Jefferson's administration. By this, our national pride and dignity was much strengthened, yet our freedom at sea was not yet what we desired, or what it should be for our greatest commercial growth, but we watched every chance to try to improve it.

*Development  
of the West.*

The population during this time was growing more dense along the Atlantic coast, and a gradual expansion of this life beyond the mountains had been going on, following along the natural roadways. The road of the North was through the Hudson and Mohawk valleys, over into Ohio; of the South through the Cumberland Pass over into Kentucky and Tennessee. These sections would naturally be populated first and become States first. In the latter part of the eighteenth century and the first part of the nineteenth, Kentucky, Tennessee, Ohio, Louisiana, Indiana, Illinois and Alabama became States. The States north of the Ohio river had free-labor in them; those south had slave-labor. This made a great difference in their ways of thinking and doing.

The election of Jefferson in 1801 marks the first great

victory of democracy. This party favors strict construction of the Constitution and favors strong local government; yet they did things which were very centralizing. People were all gradually growing into broader views of the Constitution, though it seems, sometimes, as if the interpretation of the Constitution by any given section depended largely upon its selfish interests; *i. e.* by what they grew in that section, what they worked at, and the ways they had of making money. The policy of Jefferson was not a radical change from that before him; this shows a gradual growth in oneness of opinion from the way it was in 1788, when one party fought hard to keep the Constitution from being adopted.

*Steady growth  
toward  
centralization.*

England and France were at war at this time, and with much difficulty, we kept out of entangling alliances. Democratic clubs were formed to assist France in spite of our neutral stand, as some of our people felt bound by gratitude to help France. Both England and France wished to form alliance with our country, as it was growing to be a great carrying nation. Our Jay treaty with England angered France, and as a result our commerce was very greatly injured on the sea, and our commissioners to France were not properly received. This trouble ended in the X. Y. Z. affair, in which Pinkney expressed the feeling of insulted dignity in his famous speech. Our troubles grew greater and greater, and as a means of defense we began a policy of commercial restrictions. We called all our ships home and had them to remain in the harbors. The Embargo and Non-Intercourse laws were passed, which we thought a means of maintaining our self-respect and national dignity, yet these caused the greatest dissension and hardship on shippers at home. England continued to attack our vessels and impress our seamen. Our feeling of national pride was offended, as it of right should have been. We were ready to fight, in most parts, for freedom at sea. Feeling in New England was against going to war, because, by doing so, for a time her commerce would almost be destroyed, though in the

*Events pre-  
ceding the  
War of 1812.*

*Result of the War.*

long run it would be best for the interests of New England, since she was very largely a commercial section. The Hartford Convention is an expression of the lack of national feeling in New England. The war began in 1812; in four years we gained that for which we had been working, by one means or another, for twenty-six years—freedom at sea. Then New England was ashamed, as she should have been, that she had shown such weak national spirit, and had been so unpatriotic during the war.

*Purchase of Louisiana.*

In 1803 our territory was enlarged greatly by the purchase of Louisiana Territory from France. Western people became interested in our government, because the Mississippi, by this act, was opened to their trade. It gave room for Western expansion, and caused an increase of pride in our entire people for this larger nation. It acted as a building-up influence at home, as well as gave our nation a higher standing abroad. Yet, the purchase was strongly opposed by some, on the ground of the unconstitutionality of the act. But it should be noticed that Jefferson, who had most to do with buying this land, was the leader of the party which thought the general government should not do anything except what the Constitution plainly said it might do. Thus, we see both parties doing things which made us more of a nation.

*Manufacturing industry in New England.*

The check given commerce by the War of 1812 had caused commercial and shipping sections to turn their attention, partly, to something else. So the manufacturing industry is built up in New England. This industry grows, being especially encouraged by the nature of the rapid streams, until New England becomes a great manufacturing center. By this industry we are made more independent, and thus, more a nation.

*Movement toward the West.*

In the early years of the nineteenth century real immigration to the West began. This movement was checked somewhat, by the War of 1812. After the War of 1812 there is a quiet; most men turn their attention to peaceful life; as a result, expansion to the West begins anew.

The Alleghanies lie between the East and West ; means of travel was very poor. The questions of better roads and internal improvement of various kinds begin to demand attention. Public opinion is divided on the question of improvements,—whether they should be done by the individual States or by the nation. A national road was built to the West, and in 1825 the Erie canal, built by New York, became a way of travel to the West. This greatly assisted people “to move” to the West, and brought about a means of communication between the two parts of our country. This question grew so large that it became an important part of the campaign issues. The West, however, was more *rapidly* opened after the introduction of steam power. This was a great agent in binding the East and West together and making us socially, commercially and politically a single nation. The North, with its many lines of life, and the South with institutions based on slave-labor, and having but a single line of business life, went out to populate this great Western territory. The physical features made this at first an agricultural region, therefore, people settled in little agricultural communities. New States were soon formed and came into the Union. Ohio, Louisiana, Indiana, Mississippi, Illinois, Alabama, and Missouri entered before the close of the first quarter of the nineteenth century, and they were allowed to come in, in the order they did, partly to maintain a balance between North and South. The quiet life of the nation is growing more and more to depend on this balancing of power. The people in these new Western States had not had a long history before the national spirit was strong (as the old thirteen colonies had had). Thus, the coming in of Western States would increase national feeling.

The question of slavery has been constantly growing for two hundred years, and when Missouri asks for admission the two streams of life have met in Missouri. This ends in the Missouri Compromise, which prohibits slavery from the territory north of the southern line of

*Internal im-  
provements.*

*Admission of  
new States.*

*Missouri  
Compromise.*

*Jackson.*

*Change in  
political  
methods.*

*Great mate-  
rial growth of  
the North.*

*National  
feeling.*

Missouri. The new life in the West is not so conservative as in the East; it is far away from English institutions and not very greatly affected by the life east of the mountains at this time. The Western people in their agricultural homes soon grow to have something of a jealousy of the Eastern influential men; and, in 1829, they, in conjunction with the South, elect a representative of Western life—Jackson—for President. With Jackson, comes in Western thought and new democratic ideas. This time marks a change in political methods; personal following, strong party organization, corruption and fraud in government come in. Some of the fruits of this may be seen in some of our party methods, and in the method of appointing civil servants which have grown up in the last half century.

The time from 1829-41, marks a stage of great development in many lines. Political parties are reorganizing; the slavery question has been quietly moving as an under current, and almost unnoticed, has become very deeply rooted in the hearts of a few great thinkers in the North, like Phillips and Garrison; presently, it becomes the absorbing question of all the people, and the moral side of the question is looked at more than it used to be. We have large fields of grain in the West and gradually develop our mineral resources in Indiana, Illinois, Missouri, Michigan and Ohio; also the great cotton resources of the South. This necessitates the building of railroads. So steam is applied to railroads rapidly between 1830 and 1860. But most of the railroads grew up in the North, because the great cities and small towns were mostly there. Along with the growth of steam power comes the invention of labor-saving machines. This makes it possible for men to get time to think and reflect; improve themselves and others. As a result the national feeling is sung in poetry and expresses itself in literature of all kinds. Whittier soon begins singing the Northern feeling in his poems against slavery. Mrs. Stowe aroused the sympathy of all Northern people for the Southern

slave. Education in the North had been growing and developing, yet the system there, with poor school houses, poor books and poor teachers seems rude compared to what we have to-day. This great development in the North was increasing our national soul—our national life. The South remained the same; holding fast to her old ideas, while this great change was going on around her. A great misunderstanding grew up between the two sections. One section, the North, grew with the new life of steam, machinery, newspapers, books and the higher moral feeling for the slave; but the South stood still.

*Sectionalism.*

The weakness of national spirit is shown in South Carolina by her attitude towards the tariff of 1828; she positively refused to pay the tariff, saying that any State may declare a law void when it is not for her welfare. This is a strong expression of the growth of the idea of the supremacy of State over central government.

*Nullification.*

In the second quarter of this century, from several foreign causes, and because opportunities were so great in this country, immigration became great to the United States. A great stream of European life was coming into our Northern country, developing our resources and enlarging our life—our farms, and mines, and schools, and shops. These immigrants came to the North, because they could get pay for their work, and have free common schools to send their children to, and at the same time work where labor was honorable. The religious life of the people had been quietly expanding; as they grew to be more educated they grew more tolerant. The question of slave-labor soon became a church question; the church divided into a North and a South church.

*Immigration.*

Calhoun had already said that the only way to maintain the Union was to maintain the equilibrium in Congress between the North and South. How was this to be kept? The North was gaining in population, in territory, in wealth, in broader views, in deeper moral feeling. The feeling of the South soon began to express itself in a

*Struggle for territory.*



*Admission of  
Texas.*

*Compromise.*

*Growth of  
sectional  
feeling.*

struggle for more territory, hoping by this means to keep up with the growth of the North.

Texas had gained her independence and asked to be admitted to our Union. The physical features were such here as to encourage slavery. The North strongly opposed its admission as a slave State from 1835 to 1845, but the question was decided in favor of slavery. The admission of Texas brought with it the dispute over the boundary, over which we fought the Mexican War. As a result of this war we gained new territory; including California, New Mexico, Arizona, Nevada, and part of Colorado and Utah. Most of this country was dry and mountainous, and not well fitted for slave-labor. However, getting this new territory brought with it again the question of the extension of slavery. This question became a question of bitter dispute. After very bitter debate, it was settled in 1850 by a compromise bill, which provided for California to enter the Union free, and for local option in the other Territories, which were organized by Congress; also, for a stricter fugitive slave law; and for the prohibition of slavery in the District of Columbia. This bill, it was said by the South, annulled the Missouri Compromise by introducing the principle of local option on the slave question. The people became more restless, uneasiness was felt in all parts, national spirit in the South grew weaker. The country which is now Nebraska and Kansas had not yet been organized as Territories. This question of extension of slavery there, it was thought, had been settled by the Missouri Compromise thirty-six years before the time we are speaking of; but the idea of local sovereignty was made to apply to this region by Congress, through the influence of Douglas, the champion of the local government idea. People from North and South rushed to this new Territory, the two streams of life met again in civil war in Kansas, the free men being finally victorious. The question had grown from the petition stage to the riot stage. One direct outgrowth of this strong manifestation of feeling was the raid of John Brown into Vir-

ginia, which did so much to widen the breach between the North and South. The Dred Scott case as decided by the Supreme Court did much towards increasing the ill-feeling between the two sections. Douglas and Lincoln became leaders in the political field; their discussions did much to make the people see the leading questions clearly. In the election of 1860, the leading issue was the extension of slavery; the Republicans and the North mainly opposing, and the South upholding it. The Republicans elected Abraham Lincoln, which meant to the South the restriction of slavery. The South at once decided to secede, their object being, at first, to bring the North to a better recognition of what they thought were their Constitutional rights.

It was difficult for the North to decide what to do; no one thought that as great a struggle as we really had would be necessary to preserve the Union; meanwhile the South soon organized a new government for themselves after the same plan as that of the North. Could the South possibly succeed? They were an entirely agricultural people, depending on other countries and the North for manufactured goods; their mineral resources were not developed; their means of transportation were poor and grew worse, they only numbered one-third the men of the North, the moral spirit of the people was not so strong as that of the North. When we compare this with the strong, independent North, rich in resources and growing in intellectual and moral strength, and when we think how the social, educational, business and moral life of the North had been gaining strength from the first day that the Puritan landed down to the present time, but that the South, on account of slavery, had been dying a slow death all this time so far as the mass of the people was concerned, we cannot doubt what the result will be, "for 'tis Truth alone is strong," and as Webster says, "The spirit of liberty is indeed a bold and fearless spirit;" and those who have been enjoying the most privileges will be the boldest and fiercest in fight-

*Election of  
Lincoln.*

*Secession.*

*Summary of  
situation in  
1860.*

*Emancipation of slaves.*

ing for them. At first we were fighting to prevent slavery from moving into the public land in the West, but as the struggle grew, Lincoln thought that freeing the slaves would be an inspiration to the North and would be a help to them, in that the South by this would appear in the wrong.

*Result of the war.*

After five years of struggle we were again one nation ; the national spirit and strength had been tested and from this time on we have been becoming more and more one people, more and more united in feeling and thought. And thus our history, from 1607 to 1865, is a good illustration that the best feeling and thought triumphs in the long run, and that that is the best which is the freest.

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*"Availing myself of history as a mirror from which I learn to adjust and regulate my own conduct, \* \* I FILL MY MIND WITH THE SUBLIME IMAGES OF THE BEST AND GREATEST MEN."*

—PLUTARCH.

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*"The soul, like the body, thrives through nourishment. Mind and heart hunger for food, and find it in the best qualities of the best men who have gone before. History stores up the bravest deeds and noblest thoughts of the heroes of yesterday as soul food for the youth of to-day.—HILLIS.*

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*"The soul  
Shall have society of its own rank:  
Be great, be true, and all the Scipios,  
The Catos, the wise patriots of Rome,  
Shall flock to you and tarry by your side,  
And comfort you with their high company."*

## THE USE OF BIOGRAPHY IN HISTORY.

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Every true teacher knows that his young pupils catch his own life and manners more quickly than they do any abstract rules and tenets about how to live and act. The thought of the persistent and powerful effect of personal influence over the formation of character, is neatly put in the two terse adages,—“If we walk with those who are lame we learn to limp,” and “If we associate with princes we catch their manners.” Just as it is the lives of teachers which are catching, not their tenets, so likewise in primary history, the most winning example and best material to set up before the minds and hearts of the pupils, is some typical historic character; the story of the life and doings of some person whose struggle, courage, and triumph they may grow to admire, and from whose example they may draw constant inspiration. The starting point, and mainspring in history for the child, is sympathetic interest in some concrete, personal life. At first the lives which he studies are necessarily quite isolated, but more and more he may be led by the teacher to see how great historic characters fit into, and influence epochs

*Personal influence and example more catching than abstract principles.*

*The concrete type should be studied as the center of the life which surrounds it.*

and times, just as the spirit and drift of great historic epochs and movements center in and about great historic men. By this means, the student of primary history, through the channel of biographies of the greatest representative men, re-creates in the most profitable and pleasant way a picture of much of the heroic and noble striving and living which has continually broadened and deepened the current of the ever-swelling historic stream.

*Goethe's and  
Carlyle's  
estimates of  
biography.*

"Man," says Goethe, "is properly the only object that interests man." And Carlyle says, "Biography is by nature the most universally profitable, and universally pleasant, of all things; especially biography of distinguished individuals."

*The value of  
the study  
of biography.*

By the study of these highly-endowed, and nobly-striving men; by seeing how they, in their love of humanity, have stood on the watch-tower, and lit their beacons on the heights; by seeing how each receives the sacred flame of Truth and Beauty from his predecessor, and, eagerly trimming it, sends it forward as a brighter torch, there kindles in the heart of the child a like sacred flame of the love of humanity, and an eager zeal to see that this self-same fire which has been kept burning by the watchful care, and heroic effort of the ages, shall not fail, but shall be trimmed and fed by his own heroic effort, and handed forward to the next generation with a yet brighter flame. A prime purpose, in teaching biography in primary history is not, then, to know men in isolation, as if so many Crusoes, but to know them

working organically with men, leading others and being led by them; striving not for themselves but chiefly for a higher and nobler humanity.

But the supreme purpose of all,—the moral one—in teaching biography, is to set up before the child these images of manly lives, that he may gaze upon, and vitally become familiar with them, begin to measure their intellectual height and moral depth, begin to discover the common humanity to which he and they organically belong, and to feel that these heroic characters are not romantic ideals to which he cannot approach; but facts and forces of every-day practical life. Progressively he becomes touched with the feeling of debt he owes to the mighty workers of the past, and more and more sees that every hero of history is as near to him as his next-door neighbor, and constitutes a large portion of the daily bread of his entire spiritual life. Out of the inspiration which he draws from these perpetual founts of greatness arise a breadth of view and a moral energy which gives him power and purpose within the line of his pursuits and the circle of his influence, to become himself as truly a benefactor of mankind. It is the fine task of the teacher to give him the inspiring thought, that within the circle of his own work and duty he can be as heroic as they by being as courageous, generous, simple, truthful, refined and noble; in short, by clothing his own acts in hero's clothes, by never flinching when there is need for heroic blood and brawn.

*The chief value of biography is a moral one, by giving breadth of view, and inspiring noble action.*



*The oneness  
of history.*

It is the plan of this Outline to present the work in history throughout the entire course in such a way that the pupil may be led, step by step, into a fuller view, and deeper feeling, of the meaning, order, and harmony which have extended through the long course of man's development,—a development which has made “the long music of human history” by harmoniously blending life with life, and by linking age to age.

*The questions  
discussed in  
the chapter.*

The thought has already been set forth in Chap. V, and in the outlines of the first six grades, that the chief material for primary history work is biography; and it is not, therefore, the purpose of this chapter to present detailed plans for teaching biography, but to discuss the general questions of, (1) the nature of great historic characters, (2) their relation to the general movement of history, and (3) the value of the study of their lives, as to its moral effect upon the lives of children. It is not intended to set down dog-

*Intended to  
stimulate  
investigation  
and thought,  
rather than to  
state details.*

matic statements concerning these very great questions, but rather to suggest certain lines of thought for both teacher and pupil to use, amend, and verify as they proceed in the practical work of the school-room; for there is no field of work in which hasty dogmatism is more out of place, and judicious, cautious investigation more in place than in questions of history. It is, then, with the first part of the wise observation of Joubert in mind, that “It is better to stir a question without deciding it, than to decide it without stirring it,” that this discussion is pre-

sented to the live and thoughtful teacher of history.

First, then, what in history constitutes a great man?

Nothing is easier or more common than to observe that some of the individuals in any species of living things are larger than others. All of the individuals in the species may be essentially alike in form, size and habits, but not exactly so. For example, we may say that the average height of American men is five feet eight inches; yet, in the side-shows of that "great moral exhibition" which comes among us every summer, we see giants eight feet high. Now, just as we observe in the physical world these individuals, that, for some cause or other, exceed in size the general average of their class, so, in the mental world, we see persons having a mental quality, or a combination of mental qualities, above the general average of men. If the excess is far above the general average, we call the man great.

Certainly this is defining a great man in a very general way, to say that he has one or more mental qualities developed far above what the ordinary mental development in men is observed to be. Something more specific and definite may be got at by saying that a great man is one who does great things; that is, he must prove his right to be called great by doing something more than ordinary men can do. "The fruit of the soul," says Browning, "is the thing it does." Greatness is attained only on condition of doing

*Elements of  
historical  
greatness.*

*Variations in  
physical  
and mental  
types.*

*Action the  
crucial test  
of greatness.*

*Not SEEMING  
to possess  
power to do  
but DOING  
the true test  
of greatness.*

something; of doing much; of doing that which accomplishes great results. "Intentions, good will, the most beautiful plans," says Cousin, "which could not have failed to result in good had it not been for this or that reason, all that does not resolve itself into fact is counted for nothing by humanity; humanity wishes great results." According to this idea, "mute, inglorious Miltons," and "hands which the rod of empires *might* have swayed," will be ruled out, unless they establish by great deeds their indisputable right to be called great; for we must remember it was said of Galba, "Every one thought he was a great emperor till he tried to rule."

*Important  
acts done  
without  
purpose or as  
instruments  
of others.*

But will the mere act of doing what is followed by great results, make one great? Suppose one do some great thing by accident, or as an instrument or agent of some one else, shall he then be called great? A single touch of a button sent ten-thousand wheels to moving on the opening of the World's Fair. It is said that some of the most valuable of Aristotle's manuscripts were placed away in a cellar, and in the general decay of the Grecian state, just after his time, were wholly forgotten. Two centuries afterward they were found by accident, almost decayed. The Rosetta Stone was found accidentally. Nicholas II. became Czar through no especial worth or energy of his own but because his father before him was Czar. A child touched the button that sent the electric spark which blasted Hell Gate.

Now, finding the manuscripts before they were

irrecoverably lost, finding the Rosetta Stone, becoming Czar, tearing gigantic rocks asunder and lifting them out of the course of commerce, and setting all the mechanism of civilized man in motion by the touch of a single finger, are all acts, everyone of which has had, and will continue to have, great effects. Are the persons who did them, great? Perhaps no one would consider them so. In these cases we never think of attaching greatness to those who preform the deeds, however great the results, so little do they inhere in the individual's effort. What one does, to entitle him to greatness, must be by dint of his own inherent qualities; must flow from a mental and moral energy and purpose which, humanly speaking, springs out of himself,—out of his own free choice. So, thus far, we may say that a great man is one who does great things by virtue of his own energy. This statement of the question shuts out two classes; first, those who for lack of opportunity do not do great things—a very large class—and secondly, those who do things which may be called great, but do them by accident, or as mere instruments of others—a rather small one.

But, suppose the act to be of great moment, and to be originated by the individual himself, what should be the character of the *motive* which acts as a mainspring and prompts the deed? Must a great man be a good man? Certainly any one of us can name a score of persons, who are, by common consent, called great, but whose personal lives

*Action  
to be great  
must be full  
of purpose.*

*Can an act  
be great that  
is not  
inspired by  
high motives?*

*Examples  
of selfish, and  
unselfish acts.*

*How are  
the motives  
of men  
weighed?*

*The slow  
but sure  
balance of  
public  
opinion.*

have not been just what they should have been. And many men, too, have changed societies on a vast scale; have both founded and demolished states, parties, and creeds, whose motives range from the almost absolutely selfish, as, it would seem, may be found in Napoleon I., to those which seem to have been very unselfish, as may be found in a Timoleon, a Garibaldi or a Lincoln.

Shall the mean and selfish-motived man rank in history with the disinterested and self-sacrificing if he does that which accomplishes as great historical results? Perhaps, in weighing the motives of men who appear in the world's history as powerful forces, the mass of us do not weigh with any more care or exactness than the farmer does who sells his cattle and hogs by guess-weight. In the thought of the splendor of the act and the greatness of its effect, we are apt to think too little of the motive; and especially is this true of young pupils, who, if not guided, will leave the healthier biography for some Napoleonic legend, or the like, and be tyrannized over by unwholesome and cross-grained characters till, in riper years, and after much waste of time, they emancipate themselves and lament the blind leadership which guided their youthful reading. But, after all, that complex thing which is called public opinion, with its slow but sure process of sifting the wheat from the cockle, and bolting the flour from the bran, comes pretty close to a just estimate; and I think this is about its conclusion,—if a man does some great thing which does

more good than harm, and, although his motives may not always be angelic, if he follows the interest of his cause rather than his own interest whenever they come in conflict, we regard him as a great man. Without some allowance for flaws in his work, and at least an equal allowance for motive, we shall have a very slight sprinkle of great men in the world's history. Not even the Timoleons, Garibaldis and Lincolns could pass an examination requiring absolute perfection.

Thus far, in making up the elements of greatness, we have put in the facts that one's act must be of consequence; that the act must spring out of one's own energy and resolution; that it must make more for good than for bad; that the motives which governed it must be high and upright; but in view of that "note of human frailty" which is common to all men, some allowance should be made for inherent flaws and shortcomings, heeding the caution of Wordsworth:

"He only judges right who weighs, compares,  
And in the sternest sentence which his voice  
Pronounces, e'er remembers charity."

These, then, are some of the qualities which enter into greatness. Let the live teacher add to, or subtract from them as he studies and develops the subject for himself, but let the guiding principle of the use of biography in primary teaching be to build character in the pupil by teaching him to see that there can be neither greatness nor goodness without doing something, doing

"Mercy bless-  
eth him that  
gives and him  
that takes,"  
and Charity  
"should have  
her perfect  
work."

"Learn not  
to SEEM but  
TO BE;" not  
to dream  
but to do.

much, and doing whatever he does, well; that the truest greatness is in being and not seeming; that the life of all human history is deeply rooted in morality; that, therefore, the greatest man is he who contributes most to the development of the human race through great unselfish acts, prompted by the highest moral purpose.

*Greatness  
and  
goodness  
relative terms.*

Thus far, the effort has been to define greatness by enumerating the qualities which go to make it up. To make the definition of practical value these several qualities, likewise, should be thought of and defined. To say that the act must be a "great" act, to say that it must do more good than harm, is to use words which have a relative and not an absolute meaning. Do not the standards of greatness and goodness change from age to age? and since we can have no fixed standard, can we ever have any general agreement as to who are really great?

"Speak, History, who are life's victors? Unroll thy  
long annals, and say—  
Are they those whom the world called the victors,  
who won the success of a day?  
The Martyrs, or Nero? The Spartans who fell at  
Thermopylæ's tryst,  
Or the Persians and Xerxes? His judges, or Socrates?  
Pilate or Christ?"

*Changing  
standards of  
measurement.*

It is true that standards do change from time to time, and are not the same at different places for the same time. Every age, in a large measure, has its own standard for judging art, literature, philosophy, government and religion. There was

a time when it was relatively humane and wise, and the best thing attainable, to practice slavery, polygamy and polytheism. It is true, likewise, that there is great variation in standards for judging greatness in men. Fame is as fickle as the wind, and in its shifting changes gives the most varied estimates, appreciations and judgments upon the acts and motives of men. The judges themselves vary, their points of view vary;—the selfish, the disinterested, the base, the noble, all form their estimates and appreciations. For example, we can conceive of one's being so used to selfish plunder as to slice Poland up and hand it around to the neighbors, and then call it a great and a good act. Frederick II. and Napoleon I. pretended to believe it so; and even urged it, on the very theory—false though it was—which Napoleon was wont to practice; namely, "that there are two moralities—one for private, and one for public affairs—the morality of everyday life, ruled by considerations of justice and injustice, and the morality of statesmen and of warriors, ruled by considerations of failure and success." But this wanton dismemberment of Poland, Pulaski called mean and pusillanimous. England called Washington a rebel, Americans called him a patriot.

Thus, it may be seen, that whenever a nation, a party or a creed profits greatly by an act, it is likely to call it great, but the opposite creed or nation who suffers by the act, will probably see only selfishness and wickedness in it and call it

*Illustrations  
of selfish  
standards  
of action.*

*Different  
points for  
viewing acts.*



*Dr. Freeman  
on the  
greatness of  
Turkish  
sultans.*

*Turkish  
vs.  
the Christian  
view of  
greatness.*

*"He only  
judges right  
who weighs,  
compares."*

wrong. For a very striking instance, anyone who will read Dr. E. A. Freeman's *History of the Turks in Europe*, will be struck with several qualities of Turkish history and Turkish character which may help to illustrate this point. Dr. Freeman says, in substance, that no persons were ever more highly gifted by nature than the early Ottoman sultans; that no men had an opportunity of doing acts on a greater scale; that none ever made a fuller use of their opportunities. It was not alone that the Turk made himself felt in past ages, for anyone who regards the present supine policy of Christian Europe in dealing with him, vacillating between the support of the Crescent and the Cross, must be struck with the fact that their acts have now considerable results; such as they are. Shall we call these early sultans great? They made conquests on a gigantic scale; they built lofty pyramids out of heads of Christians whom they slew mercilessly. From the proud estate of being for centuries the mistress of mediæval culture they dragged Southeastern Europe back into barbarism, where she now languishes. To the Christian their acts appear wholly or mainly mischievous; to the Turk they appear just the opposite. These illustrations will lead us to see, perhaps, that in judging greatness, we cannot establish an absolutely fixed standard. A man must be judged according to the standard of the time and place, according to the sentiments and conception of the people, creed or class to which he belongs. Not the absolute, but the rel-

atively good rules in the actual world of men and affairs, and bears along progress. This principle must be borne in mind, otherwise the labors of neither Cæsar nor Alexander, Solomon nor Solon, David nor Homer, Cromwell nor Lincoln can be rightly judged and justly appreciated. Washington in his time thought it best to retain slavery in the Union, Lincoln in his thought it best to eradicate it. Neither, by holding the views of the other, could have rendered the truest service to his time.

Now, the value of this principle to the student of history is mainly this: It makes him broad-minded, many-sided in his views, and generous in his judgments. He sees that in order to estimate truly the greatness or worth of any historic character, the sentiments, conditions, thoughts, and full round of circumstances in which the individual lived and wrought, must be taken carefully into consideration. Every man's contribution to humanity's history must be judged by the standard and conditions of his own age, and not by the standard and circumstances of an age either before or after. There is, however, danger that in applying this standard we will, too often, attempt to throw a mantle over the nakedness of our ancestors, by attributing their crimes or shortcomings to their general surroundings or to the spirit of the times. Excusing them in this off-hand way is loose history and very dangerous teaching. It is better to err on the side of rigor, than to be too lax in judgment. Every man

*The standard  
of liberal-  
mindedness.*

*"Beware of  
too much  
explaining,  
lest we end  
with too much  
excusing."*

must be held under obligation to reach for the highest standard which his age presents.

"A man's reach should exceed his grasp,  
Or what's a heaven for."

"*Eternal truths are no more to be trifled with than gravitation.*"

And, as to changing opinions, it will help every student of history to remember what Lord Acton says: "Opinions alter, manners change, creeds rise and fall, but the moral law is written on the tablets of eternity." And the wise words of Goldwin Smith: "A sound historical morality will sanction strong measures in evil times; selfish ambition, treachery, murder, perjury, it will never sanction in the worst of times, for these are the things that make times evil. Justice has been justice; mercy has been mercy; honor has been honor; good faith has been good faith; truthfulness has been truthfulness, from the beginning."

*The great man and his opportunity.*

The second general question proposed was this: What is the relation of the great historical character to his general environment? "Occasion," says Thackeray, "is the father of most that is good in us." The raw material for great deeds may be in a man, but unless the environing circumstances are fit, he must simply remain a great man *in posse* but not *in esse*, as the philosophers say. This raises the general subject of the "man and the occasion," or "the man and his opportunity," as we often state it. And here, history seems to teach us to divide great men into two classes: (1) those who, in a large measure make

"*Some achieve greatness," and "Some have greatness thrust upon them."*

their own opportunities, and (2) those who, to considerable extent, have their opportunities made for them. We are all acquainted either personally or historically with persons falling in each class. There are some persons who, we feel, would have done some stirring things under almost any circumstances; they cannot be kept down; they must upset matters in the unconquerable desire they have to change the order of things. Lord Clive, Andrew Jackson, Napoleon and Alexander are examples; they would be leaders or nothing. If they could get no following, they would at least so far be leaders that they would follow no one else.

Now, not every one-idea'd man who is bent upon a general rearrangement of things, according to his particular idea, is a great man, but one class is fairly well distinguished by some such mark. This is what is called a genius;—and to define a genius is more difficult than to define an all-round great man. But perhaps this would approach a definition: A genius is one who has some one quality of mind developed far above all others, and far above the same quality of mind in people in general.

This great abundance or strength of some particular quality gives to the mind possessing it a tip or tilt in a certain direction, and enables it to do some one thing with amazing excellence and facility. It may be a genius for war, for poetry, for science, for mechanics, for religion, for statesmanship. This is the sort of man who makes his

*What is  
genius?*

*The power  
of genius.*

*The  
uncommon  
genius  
apt to do but  
one thing  
well.*

*Illustrations.*

opportunity in the sense that he *will* stir things up, as we say, sometimes for good, some times for bad. If something needs to be done, which falls in with the particular way in which his mind is tilted, if some dragon must be slain, or the stables of Augeas cleaned, or the Sicilies delivered, Saint George, Hercules and Garibaldi are the men. But if there are no dragons to be slain, and no Sicilies suffering tyranny, Saint George and Garibaldi will probably be either mischievous, or find things in their line dull. Ajax was a great success throwing rocks, but he would probably fail in handling a Krupp gun. The Maid of Orleans may deliver France, but no one would set her to rule it. Wendell Phillips could best fire the American heart to the iniquity of slavery, but it required a steadier hand than his to unrivet the chains which shackled the minds as well as the limbs of millions, and guide the rudder as the Ship of State passed through the stormy waves into a more tranquil sea.

The second class of great men may be described as made up of those who, in considerable measure, have their opportunities made for them; upon whom greatness is thrust. These are great for just the opposite reason to that which makes the genius great; that is, not because one power or quality is developed out of all proportion to the others, but because every faculty of mind is ripely developed into harmony with all the others. These are at once the driving-wheels and the balance-wheels of humanity's movement, and amidst

the oscillations and extremes to which society is prone, are they who give it check and counsel and keep it moving on the track of "the golden mean." The charm and power of such men as these is not so much in any one feature of their lives as in their completeness and wholeness. Such men are of great value under any circumstances; whether dragons or sparrows are to be killed; whether Athens is to be lifted to its greatest glory, or a servant directed to take a lamp and show a vulgar reviler politely the way home; whether the Roman Republic is to be saved, or the fields sown; whether the Union is to be held intact, or a just pound of groceries weighed;—Pericles, Cincinnatus and Lincoln possess the happy knack of quietly, justly and unostentatiously attending to it, and seem the greater for the very simplicity of their action. Through that irresistible power, that compulsory sway, which the magnanimous, great-hearted man unconsciously exerts over the more timid and wavering these men rule their surroundings. Their's is a power within, not without.

Consider a moment two very illustrious examples of men who did not so much of themselves achieve greatness or make their opportunities (for they do not seem to have striven for fame), but upon whom greatness was thrust: these were Alfred, the King, and Washington, the President. Alfred was king at a time when kings had other things to do than hunt and yacht, hold military reviews and give banquets. On ascending the

*The  
all-round  
great man.*

*They rule  
with POWER  
WITHIN,  
and not  
without.*

*Alfred  
the Great.*

throne, great duties were laid upon him. Great duties continued to rest upon him to the end of his life. When great battles were to be fought, he fought them. Clergy and people needed education; he imported teachers and wrote books himself to educate them. New laws were needed; he made them with rare wisdom. Alfred's entire life was as quiet and beneficent to the life of England as the warmth of the sun is to fields in the spring time. He sowed the seed, the harvest of which both England and America are gathering to-day into their bursting intellectual, moral, and material granaries.

*"The first,  
the last,  
the best."*

*The  
SIMPLICITY  
of TRUE  
greatness.*

The other great Anglo-Saxon, Washington, was like Alfred, except that he was not all his life called upon to do great things. Sometimes small things fell to him to do, and he did them well; sometimes great things, and he did them no less well. But what one is struck with in studying such characters as Alfred and Washington is that they jog along with so little noise. There is no brag, no proclaiming from the house-tops, no twelve-labor achievements, no tears for want of other worlds to conquer, like that of Hercules and Alexander. They are the mightiest human forces in the world, yet most detached from the world's bluster and show. The quietness and simplicity which marks Alfred in attending to his great duties, and the ease with which Washington moves to and fro from great duties to small, both of them attending to all well, is what makes them great men. These are the men who

do not seem to be consumed with a zeal to do great things, but simply attend to great things when they are asked. These are the men to have around "when the house is on fire," to borrow a phrase from Lowell, but if the house is not on fire, we feel just as keenly that they cannot be spared.

Characters, like these, are the bone and sinew of a nation's life. They are first in war, when, as a last resort, freedom, progress and humanity demand that the pruning hook be beaten into the sword; but first in peace, when man's on-going can best be nourished by the peaceful fruits of the pen, the pruning hook and the plow-share. And it is these every-day, many-idea'd great men, rather than the extraordinary one-idea'd geniuses, that should be set up as the standards of greatness, and most worthy examples for the pupils of our schools. Choose that biographical material for children which will make them many-sided, and develop to its utmost the last cell of their *moral energy*. And in every case it is wisdom to remember that biography can be made a moral guide, as much by showing errors to be avoided as examples to be pursued. Franklin's life is better for children than Napoleon's, for the former represents the continual growth of moral energy by a constant infusion of moral blood, through disinterested service to humanity; the latter, the inevitable death of moral energy when constantly weakened and sapped by selfishness and brute instinct. If military types are chosen, the best for children is not

"*First in war.*"

"*First in peace.*"

*Principle stated which should govern the selection of biographical material.*



that of Napoleon or Alexander, who apparently loved war for war's sake, but that of General Grant, who hated it,—who, however, would “fight it out on this line” no matter at what cost, if duty called; but who so perfectly embodied his country's true spirit and institutional life, which moved on noiselessly underneath the turbulence of the time, that, amidst the roar of battle, he would advise peace as soon as every field could be tilled by free hands, the school-door thrown open to every thirsty mind, without regard to race, and every star be restored permanently to the National banner.

*What is the relation of the great man to his social environment.*

Having now spoken of the two relatively distinct classes of eminent men,—namely, first, the genius class, and second, the every-day great man,—a word a little more directly, as to the influence of great men in history. Do great men make their social surroundings, or do their surroundings make them? This question, too, is more easily broached than settled. One set of thinkers emphasizes the racial and geographical environment as the determining forces of historical movements; while another set deals with history as chiefly a series of prose epics, as being developed by a few great men leading and guiding the mass. The one lays stress upon general, the other upon individual causes. The one emphasizes race, geography, general social influences; the other the power of great individuals. Buckle is a powerful advocate of the former view, Carlyle of the latter.

Buckle, in his heroic effort to raise history to the rank of a science, treated the influence which particular individuals exert upon human evolution with contempt. "In the great march of human affairs," says Buckle, "individual peculiarities count for nothing, therefore the historian has no business with them. No great alteration can be effected in history except by virtue of a long train of antecedents, where alone we are to seek the cause of what, to a superficial eye, is the work of individuals." His view was that the passions and opinions of particular so-called great individuals in a nation neutralize one another by their oppositions, and thus leave the common ideas of the general body of society under the pressure and guidance of physical causes, to rule with comparatively little resistance. He would balance great Conservative against great Liberal; Democrat against Aristocrat and Monarchist, and so on, and would hold that above and around and under all this individual effort were the great guiding and controlling forces of history,—namely, climate, food, soil, and general aspects of nature.

The opposite view, as already stated, concerning the influence of great men in history is, that they, themselves, are its chief factor. Carlyle was a powerful and conspicuous advocate of this view,—to quote from him a single sentence: "As I take it, universal history, the history of what man has accomplished in this world, is at bottom, the history of the great men who have worked here." Of the same tenor is this statement from

*Buckle's view  
of the  
influence of  
distinguished  
men  
in history.*

*Carlyle and  
Kingsley on  
"great men."*

Kingsley: "Instead of saying that the history of mankind is the history of the masses, it would be much more true to say that the history of mankind is the history of its great men."

*The early  
ages required  
the leadership  
of great men.*

*The growth in  
history lessens  
the power of  
the FEW, and  
increases the  
power of the  
MANY.*

Now, as regards these two opposite views,—namely, first, that in the long movement of history, great men count for almost nothing, and second, that they count for almost everything—may it not be that the whole truth is neither on the one side nor the other, but between the two? In the early ages of man's development, when intellectual and moral power was generally feeble in the human race, a character exceptionally strong,—a priest, a king a warrior,—was the very tap-root and substance of the life of his entire tribe, clan or family. He led, they timidly followed. But from that far-off time to the present day, there has been an ever-widening current pressing forward through humanity, like the gulf stream through the sea, and the force which has borne it onward, deepened it, widened it, and given it a human warmth, is the idea of human freedom and human unity; the idea that the ideal, the *true* state of every man, is one of physical, intellectual, moral and religious freedom; that man becomes man just in that measure in which he becomes free. And just in proportion as this historic stream has been strengthened by permitting everyone to participate in its life and assist in guiding its course, has the arbitrary influence of the great man weakened. Instead of leading a blind and submissive people, as he must largely have done in

ancient times, he himself, has become the servant of the people; and his real greatness consists in moving in the paths which they dimly see, and traveling humanity's long avenues in the direction in which they set the finger-boards.

If he can clearly think out and express what his nation, his time, and all humanity vaguely think and feel; if he can more clearly than others reveal in heroic action, those lofty purposes and sentiments which every man feels struggling for birth in his own bosom, then he is a great man,—a great servant of humanity. From this point of view, the great man, especially in modern times, is only the servant of those whom he commands; he is the captain, but the people are the army: he commands and guides an age by giving attentive ear to its orders, and keeping careful watch on its dial-plate, as the shadows creep from morning to noon, and to the decline of evening. He is the center, the attractive force, so to speak, around which the lesser orbs revolve. He diffuses his influence through society, as the sun its light and warmth through the atmosphere. It was this apprehension of how certain men are the controlling and organizing force of the many, that led Madame De Staël to say of Napoleon,—“He is not an individual but a system;” and Carlyle to write to Emerson,—“You are a new era, my man, in your huge country.”

Thus, I think it may be clear that there exists a mutual balance between the great man and the whole social environment in which he works.

*The great man an interpreter and mirror of his time and people.*

*The mutual balance of “the man,” and “the environment.”*

*The life of  
the great man  
is catching.*

*Illustration  
in the life of  
Phillips  
Brooks.*

The community, the time, the nation, stagnates or works on blindly without intelligent leadership; the attempted leadership is of little avail without the sympathy of the community. The leader ferments society as leaven does the meal. He raises its general level by exalting the ideals for which the general mass strives. He gives the tone which others take, and sets the fashion which others follow. This mutual relation of great men to environment, and environment to them,—each drawing life from the other,—is beautifully set forth by a recent writer when speaking of an American who, out of the great ocean of human life, drew a life of abounding richness, yet all the while, diffused it again throughout civilization as the warmth and light of the sun are diffused throughout the atmosphere. "A great soul, like a mountain lake, appears at first solitary in its individual existence, as it lies alone in all its beauty of depth and color, reflecting the distant sky above it. But, with the lake, from dwelling with it and growing daily familiar with its many phases, we find that it is in the mountains which surround it that its life gets its source, and that it is from reflecting them also, and sympathizing with their changeful experiences, and furnishing a pathway from one to another of them that its beauty and its value are gained. So in its capacity both to receive and to contribute to the life about it lies the secret power of attraction which we feel in a great soul."\*

\* Essays and Addresses; Phillips Brooks, Preface.

What the teacher should see, therefore, in teaching biography, and lead the children gradually to see, is, that it is the meeting and harmonious mingling of both forces,—the spirit of the particular man, and the general spirit of his age or nation—that produces the healthiest and surest progress. The work in biography must show individual lives moving in and struggling with the general life which surrounds them; the student who truly studies biography must come into sympathetic touch both with the individual as a personality, and that section of human life in the midst of which he stands, and of which he becomes the truest interpreter. The teacher in presenting a Hampden, or a Lincoln to the class must present him as a living, breathing, acting body. The pupil must see him patiently struggling to guide, check, purify, and control the current of his time. They must see him standing as a morning star, the harbinger of a brighter and broader day. A mere collection of isolated dates and facts about a Gracchus, or Phillips, or Emerson, without feeling the substance and spirit of the life out of which they grew, would be but the dry bones of a body, and as unprofitable for the use of history as a heap of disconnected fragments would be for a correct understanding of physiology. Through this type of work in primary teaching the pupil progressively comes to see and feel that he, himself, is a part of humanity, and that the spirit and life of human history is nourished, not alone by its greatest members,

*Principles and aims in teaching biography.*

*The life of the individual is the center of the life which surrounds it.*

but as well by the humblest lives. In this soil is rooted the seed of character; from it the pupil draws its moral sap, as he grasps, and feels, as Browning says, the inspiring thought that whatever *he* does—

“Forwards the general deed of man,  
And each of the many helps to recruit,  
The life of the race by a general plan.”

*The moral  
value of the  
study of  
biography.*

The third question, and one already frequently touched is, What is the value of the study of biography upon personal character? How much of humility, and simplicity of life, and courage, and inspiration, and moral energy does it give to the pupil? Will it enable him to stand forth and lift the circle of life which he touches, a little higher by the force of his own moral strength? The teacher who will in a simple, and sympathetic way make the great men of the past breathe, and live, and act in the hearts of her pupils, who will make the times and places in which they acted stand out in reality and glow with life, will lift her pupils' lives to a new pitch of meaning, and enrich their hearts by flinging open the great human fountains which pour their moral current perpetually down over the thirsty lives of our youth. By seeing how great a man may be, and how lofty may be his march upon the heights, there develops in the pupil the feeling of humility; he sees the possible elevation to which a human soul may attain; but by feeling that this man, however great, is of the same

*Humility,  
courage,  
inspiration.*

human sort as himself, and that he may attain to the same kind of greatness, that in truth he is a legitimate heir to his greatness by being heir to all the past, there springs up inspiration and courage. These two elements—humility when we look at the colossal proportions of these mighty men—courage when we reflect that we too are made in the image of the Highest, and may hope through effort to attain a noble stature—are prime elements in character.

By seeing the vast number of the contributors to man's progress, and the various channels in which this progress has been wrought, he gains a breadth and liberality of view which tends to destroy prejudice, and cut at the very root of bigotry and dogmatism. He sees how these many servants of humanity from all places and all ages make that

"One vast Society alone on Earth  
The noble Living and the noble Dead."

He sees how, as Emerson says, "Old and new make the warp and woof of every moment. There is not a thread that is not a twist of these two strands." And as he catches the vitalizing truth that he is a part of this great humanity; that his life and work should fit as exactly in it as a bee-cell in the honey-comb, and that all that humanity and liberty mean, and are, has been beaten out by heroic effort, he is able to take firm moral footing; balance his life between the past and the future; see how vast is his debt to the

*"Character is  
the diamond  
which  
scratches  
every other  
stone."*

*The  
solidarity of  
society.*

*"Freely ye  
have received,  
freely give."*



*Gives moral courage to stand "four-square to all winds that blow."*

former and how great his obligation to redeem the past, through service to the present.

Likewise, as he ripens in judgment from year to year, sees further along the reaches and turns of the long stream of time, and hears how frequently the truest servants of progress have heard the cry arise from the hooting mob—"Not this man but Barabbas," and yet how patiently and persistently they worked on, and how, at last the cause of Truth prevailed,—he becomes seasoned in that moral strength and elasticity which make him brave to breast the foes of progress, and ashamed to let others fight his battles. It fires him with a zeal to contend with the circumstances of his age, and stem, even to the death, when necessary, the contemporary flood.

"Then to side with truth is noble when we share her wretched crust,  
Ere her cause bring fame and profit, and 'tis prosperous to be just;  
Then it is the brave man chooses, while the coward stands aside,  
Doubting in his abject spirit, till his Lord is crucified,  
And the multitude makes virtue of the faith they had denied." \*

It inspires him and graves into his soul that real greatness which knows how to stand and fall alone in the interest of a great cause. It makes him a Luther, a Huss, a Hampden, a Phillips, a Lowell, a Lincoln. It gives him power to believe some-

\* Lowell: The Present Crisis.

thing, and stand for it; to resolve something and stick to it.

A great teacher, and no less so by example than by precept, in speaking of the strengthening and purifying influence of high ideals of human conduct as shown in the lives of truly great men, says: "There is no surer method of becoming good, and it may be great, also, than an early familiarity with the lives of great and good men. So far as my experience goes there is no kind of sermon so effective as the example of a great man. Here we see the thing done before us,—actually done,—and the voice speaks forth to us with a potency like the voice of many waters, '*Go thou and do likewise.*' Why not? No doubt, not every man is a hero; and heroic opportunities are not given every day; but if you cannot do the same thing, you may do something like it; if you are not planted on as high, or as large a stage, you can show as much manhood, and manifest as much virtuous persistency, on a small scale. Every man may profit by the example of truly great men, if he is bent on making the most of himself and his circumstances. It is altogether a delusion to measure the greatness of men by the greatness of the stage on which they act, or the volume of the sound with which the world loves to reverberate their achievements. \* \* \* Nay, that moral heroism is oftener greatest of which the world says least, and which is exercised in the humblest spheres, and in circles the most unnoticed. Let us, therefore, turn our youthful imag-

*Blackie on  
the moral  
effect of the  
study of the  
lives of great  
men.*

*"The soul  
shall have  
society of its  
own rank."*

inations into great picture-galleries of the heroic souls of all times and all places; and we shall be incited to follow after good, and be ashamed to commit any sort of baseness in the direct view of such 'a cloud of witnesses!' " \*

Let the teacher, then, in primary history, build up the life of the youth with the bone and blood of the human heroism of the past by introducing the child not to, but into, its very life. Let her warm and fire the hearts of the children with the thought that there is no Philip Sidney or Lowell, or Garrison, or Grant whose gentlemanliness, and humanity, and persistency, and steadfastness to duty may not be transplanted, deeply rooted and bountifully harvested out of the heroic living of their own lives. It should not be mainly the aim of the teacher to carry the child back in imagination to the Philip Sidney of three hundred years ago, and hear this royal spirit, as his own life ebbs, say unselfishly to the dying soldier, "Friend thy necessity is greater than mine," as he hands him the cup of water; or stand with the magnanimous Grant thirty years ago, when he hands back the sword to his conquered foe, and sends back the horses to the cotton-fields for the spring plowing; but to bring Sidney's generous and manly nature, and Grant's magnanimous spirit to the school-room and neighborhood of the child, and grave them in his in-

\* Blackie: Self-Culture, pp. 104-105.

most heart and life. Let the children not look at them but with them,—think their thoughts, suffer and struggle and laugh and be hopeful with them, know them from the inside, not the outside. Let the teacher, through these biographies, etch into them that fine sense of manly honor, that love of knowledge, that patriotic love of country, that exquisite regard for the rights and feelings of others which will make these pupil-lives shine as brightly in the history of their school-room and neighborhood as the lives of these illustrious men shine in the history of the world. Seat Sidney and Curtis and Grant at every desk of the school-room, not by teaching the child to feebly imitate them, but to draw inspiration from them for the faithful, the heroic and the manly discharge through life of the every-day tasks of the school-room, the neighborhood, the field, the forge, the store, the voting-booth, the pulpit, and the halls of state.

CHARACTER  
AS A  
WORKING  
ENERGY IN  
THE DAILY  
LIFE OF THE  
PUPIL, *the*  
*ultimate aim*  
*of the study*  
*of biography.*

## SUGGESTIONS AND ILLUSTRATIONS.

The short biographical list given below is intended as a concrete example of the general thought presented in chapter XIV. It is not intended as an exhaustive list, but merely as a selection of a few typical trees out of the vast forest. In each great period of history there have been many master-builders, and it is intended that the list given below shall be supplemented by the teacher, according to grade of pupils, materials at command, and special needs of the class.

The value of biography work is lost if it does not awaken in the mind and heart of the pupil a little keener sense of the unity of history,—i. e., that “no one liveth unto himself,” but that each one either advances or retards the stream of human life. In teaching biography the aim is twofold: (1) To see what this or that historic character contributed to civilization,—what knowledge we have because he thought, what rest because he toiled, what freedom because he slaved, what higher sense of right because he stood steadfast; (2) What personal traits of character he possessed worthy of imitation, and what traits to be evaded. To attain these aims in any fair degree the pupil must be led to forget his own time and country and become the sympathetic and interested contemporary of the character he studies. Love is the true key which turns the oftentimes rusty bolts of history’s archives, and unlocks the hearts of history’s heroes.

In the very earliest grades the child will, of necessity, see but dimly the life of the people in far-away times. But with a few well-chosen books, and with genuine and sympathetic effort, the skillful teacher may so re-create the real life-scene of the period in which the great historic character moved that the pupil will successively build into himself the heart of the Greek, the Roman, the Middle Age Saint, and the practical man of the present age; and through the heart of the hero secure for himself the heart of the age.

Short lists of some of the best books on the several periods are given below as suggestive to teachers and those creating school-libraries. The aim has been to suggest some of the best short works on the subject, also some of the more extensive.

## THE OLD EAST.

## SUBJECT.

*Abraham.*  
*Jacob.*  
*Joseph.*  
*Moses.*  
*David.*

*Buddha.*

*Cyrus.*

*On what the  
East gave to  
the West.*

## REFERENCES.

Stanley: History of the Jewish Church. [Excellent authority for all biblical characters named.]

Article Moses, Enc. Brit.

For all the above, stories as given in various parts of the Old Testament.

Articles Buddha, India, and Religions, in Enc. Brit.; Caird: Faiths of the World.

Persia in Enc. Brit.; Rawlinson: Five Great Monarchies.

Curtius: History of Greece, Vol. I, ch. II; Zeller: Greek Philos., Int., ch. II; Max Müller: Contemp. Rev., Oct., 1882.

GENERAL:—Egypt, Babylonia, Persia, China, India, Phœnicia and Israel, in Enc. Brit.; Ploetz: Epitome of Universal History; Sayce: Ancient Empires of the East; Fisher: Outlines of Universal History; Myers: Outlines of Ancient History; Mommsen: History of Rome, Vol. I; Egypt, Assyria, Persia, Chaldea, Greece, Rome, and Carthage, in Story of the Nation Series; Oldenberg: Buddha.

## GREECE.

## SUBJECT.

*Homer.*

*Phidias.*

*Pericles.*

*Socrates.*

*Aristotle.*

*Phocion.*

*Alexander.*

*On Greece's  
Contribution  
to History.*

## REFERENCES.

Mahaffy: History of Greek Literature, Vol. I., The Poets, and Social Life in Greece; Jebb: Homer.

Plutarch: Life of Pericles; Lubke: History of Sculpture; Reber: History of Ancient Art.

Zeller: Greek Philosophy; Freeman: Chief Periods of European History.

Grote: History of Greece, ch. LXXVIII—XCI, XCV, XCVI; Williams: Life of Alexander the Great; Mommsen: History of Rome, Vol. I, ch. X.

GENERAL:—Grote: History of Greece, 4th ed. [best], 10 Vols.; Duncker: History of Greece, 4 Vols.; Curtius: History of Greece, 5 Vols.; Freeman: Chief Periods of European History; Zeller: Greek Philosophy; Reber: History of Ancient Art; Freeman: Comparative Politics; Williams: Life of Alexander the Great.

"Troy, Its Legend, History, and Literature," "The Greeks and the Persians," "The Athenian Empire," "The Spartan and Theban Supremacies," "The Macedonian Empire," in the Epochs of Ancient History Series.

## ROME.

SUBJECT.	REFERENCES.
<i>Cincinnatus.</i>	Arnold: History of Rome, ch. XI, XVII.
<i>Fabricius.</i>	Plutarch: Pyrrhus; Arnold: History of Rome, ch. XXXVI—XXXVIII.
<i>Scipio.</i>	Mommsen: History of Rome.
<i>The Gracchi.</i>	Plutarch, Gracchi; Mommsen: History of Rome, Vol. IV., ch. II-III.
<i>Cæsar.</i>	Plutarch: Cæsar; Mommsen: History of Rome, Vol. IV; Froude: Cæsar, A Sketch.
<i>Virgil.</i>	Sellar: Roman Poets of the Augustan Age; Sismondi: Literature of the South of Europe.
<i>Trajan.</i>	Congreve: Roman Empire of the West.
<i>On Rome's Contribution to History.</i>	Freeman: Chief Periods of European History, ch. I-III; Contemp. Rev., May, 1884; Mommsen: Vol. I, ch. II, III, V.
	GENERAL:—Mommsen: History of Rome; Merivale: History of the Romans under the Empire; Gibbon: Decline and Fall of the Roman Empire; Duruy: History of Rome, 16 Vols.; Congreve: Roman Empire of the West. "Early Rome," "Rome and Carthage," "The Gracchi, Marius and Sulla," "The Roman Triumvirates," "The Early Empire," "The Age of the Antonines," in Epochs of Ancient History Series.

## EARLY CHRISTIANITY AND FEUDALISM.

SUBJECT.	REFERENCES.
<i>St. Paul.</i>	Farrar: The Life and Works of St. Paul.
<i>St. Augustin.</i>	Gibbon: Decline and Fall of the Roman Empire, ch. XXI, XXXIII.
<i>Hildebrand.</i>	Gibbon: Decline and Fall of the Roman Empire, ch. XLIX; Bowden: Life of Gregory VII.
<i>St. Francis of Assisi.</i>	Sabatier: St. Francis of Assisi; Maitland: Dark Ages.
<i>Christianity's Contribution to Civilization.</i>	Adams: Civilization in the Middle Ages.
<i>Charlemagne.</i>	Cutts: Charlemagne; Einhard: Life of Charlemagne; Bryce: The Holy Roman Empire, ch. V; Mullinger: Schools of Charles the Great.
<i>Alfred.</i>	Green: History of the English People, Vol. I, ch. III; Freeman: Norman Conquest, Vol. I; Alfred, in Enc. Brit.

SUBJECT.	REFERENCES.
<i>St. Louis.</i>	Masson: <i>St. Louis and the Thirteenth Century</i> ; Milman: <i>Latin Christianity</i> , Vol. XI, ch. I; Mills: <i>History of Chivalry</i> , 2 Vols.
	GENERAL:—Guizot: <i>History of Civilization in Europe</i> ; Gibbon, as above; Milman: <i>Latin Christianity</i> ; Hodgkin: <i>Italy and Her Invaders</i> , 2 Vols.; Sheppard: <i>Fall of Rome and Rise of New Nationalities</i> ; Bryce: <i>Holy Roman Empire</i> ; Kingsley: <i>Roman and Teuton</i> ; Merivale: <i>Conversion of the Roman Empire</i> ; Huse: <i>History of the Christian Church</i> ; Maitland: <i>Dark Ages</i> ; Articles, <i>Feudalism and France</i> , in <i>Enc. Brit.</i> ; Mills: <i>History of Chivalry</i> , 2 Vols.; Emerton: <i>Introduction to The Middle Ages, Mediæval Europe</i> [both excellent single volumes]; Adams: <i>Civilization During the Middle Ages</i> [excellent single volume].

## RENAISSANCE AND REFORMATION.

SUBJECT.	REFERENCES.
<i>Dante.</i>	Church: <i>Dante, An Essay</i> ; Symonds: <i>Revival of Learning</i> , ch. I, II; Gibbon: <i>Decline and Fall of the Roman Empire</i> , ch. LXX; Sismondi: <i>Literature of Southern Europe</i> , ch. IX, X, XI.
<i>Michael Angelo.</i>	Grimm: <i>Michael Angelo</i> , ch. XII; Reber: <i>Mediæval Art</i> ; Burkhardt: <i>Civilization of the Period of the Renaissance in Italy</i> , 2 Vols.
<i>Gutenberg.</i>	<i>Enc. Brit.</i> : Article on <i>Typography</i> .
<i>Columbus.</i>	Prescott: <i>History of Ferdinand and Isabella</i> ; Draper: <i>Intellectual Development of Europe</i> , ch. XIX, XX, XXI.
<i>Luther.</i>	Köstlin: <i>Life of Luther</i> ; Ullman: <i>Reformers Before the Reformation</i> ; Seeböhm: <i>Protestant Revolution</i> .
	GENERAL:—Freeman: <i>History and Conquests of the Saracens</i> ; Draper: <i>Intellectual Development of Europe</i> , 2 Vols.; Gibbon, Milman, as above; Lane: <i>Arabian Society in the Middle Ages</i> ; Pears: <i>Fall of Constantinople, Story of the 4th Crusade</i> ; Buckhardt: <i>Civilization of the period of the Renaissance in Italy</i> , 2 Vols.; Köstlin: <i>Life of Luther</i> ; Guizot, as above; George Eliot: <i>Romola</i> ; Bulwer: <i>Rienzi</i> ; Charles Reade: <i>Cloister and Hearth</i> ; <i>Renaissance</i> , in <i>Enc. Brit.</i> ; Fisher: <i>Reformation</i> .



## HISTORY OF THE UNITED STATES.

SUBJECT.	REFERENCES.
	<i>Epoch of the Development of Free Local Institutions, 1607-1789.</i>
Bradford.	Eggleston: <i>Beginners of a Nation.</i>
Williams.	Straus: Roger Williams.
Penn.	Bancroft: <i>History of the United States</i> , Vol. I, ch. XVI.
Edwards.	Holmes: <i>Pages from an Old Volume of Life.</i>
Henry.	Tyler: Patrick Henry.
Adams.	Hosmer: Samuel Adams.
	<i>Epoch of the Growth of Free Local Institutions into One Organic Nation, 1789-1897.</i>
Washington.	Wilson: <i>Life of Washington</i> ; Fiske: <i>Critical Period in American History</i> ; Lodge: <i>George Washington</i> , 2 Vols.
Franklin.	Franklin: <i>Autobiography</i> ; McMaster: <i>Benjamin Franklin as a Man of Letters</i> ; Wetzel: <i>Franklin as an Economist</i> , Johns Hopkins University Studies, Series 13, No. 9.
Marshall.	Magruder: John Marshall; Story: <i>North American Review</i> , Vol. 26, p.1.
Jefferson.	Morse: Thomas Jefferson.
Watt.	
Fulton.	Bolton: <i>Poor Boys</i> ; Hale: <i>Lights of Two Centuries.</i>
Morse.	Appletons' Cyc. of Am. Biog. Article, Morse; Harpers' Magazine, Vol. 24, p. 224; Scribners' Magazine, Vol. 5, p. 579.
Webster.	Lodge: <i>Studies</i> ; Lodge: Daniel Webster.
Emerson.	E. P. Whipple: <i>Recollections of Eminent Men</i> ; Lowell: <i>Study Windows</i> ; Curtis: <i>Literary and Social Essays.</i>
Lowell.	Underwood: <i>Life of Lowell</i> ; Curtis: Lowell, an Address; Norton: <i>Lowell's Letters</i> , 2 Vols.
Whittier.	Fields: <i>Notes of Life and Friendship</i> ; Underwood: <i>Life of Whittier</i> ; Pickard: <i>Life and Letters of Whittier.</i>
George William Curtis.	Cary: <i>Life of Curtis</i> ; Winter: George William Curtis.
Lincoln.	Schurz: Abraham Lincoln; Morse: <i>Life of Lincoln</i> , 2 Vols.; Nicolay and Hay: <i>Life of Lincoln.</i>
Grant.	Personal Memoirs of U. S. Grant, 2 Vols.; Blaine: <i>Twenty Years in Congress</i> ; James Wilson: <i>Biography of General Grant.</i>







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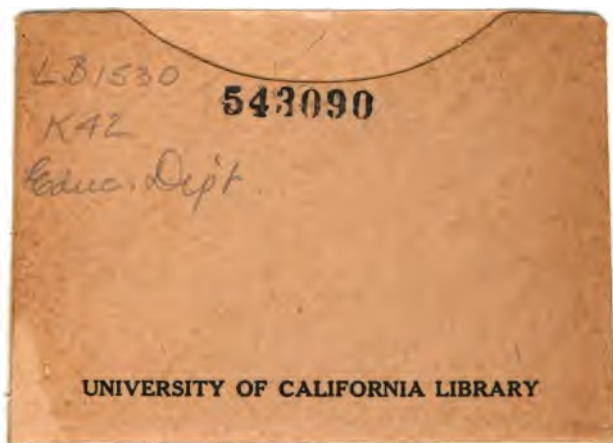
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